



The
Missionary
1875.

THE SOCIETY FOR THE
PROPAGATION OF THE GOSPEL

THE FIRM IS THE VITAL THE BIRD IS THE WORD OF GOD

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THE
MISSION FIELD.

A MONTHLY RECORD

OF THE PROCEEDINGS OF THE

Society for the Propagation of the Gospel,

AT HOME AND ABROAD.

LB

"This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."—ST. MATT. xxiv. 14.

1875.

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LESSONS TAUGHT BY MISSION WORK.

(Speech by the BISHOP of PETERBOROUGH.)

At a meeting held in November at Leicester, on behalf of the Missions of the S.P.G., Bishop Claughton gave an account of work done in St. Helena and in Ceylon; the Rev. G. Warlow told what progress the faith of CHRIST was making among the two hundred and forty millions who live and die heathens in India. The Bishop of Peterborough then said:—



HAVE now briefly to discharge the duty of the chairman of a meeting such as this—to gather up into form some of the lessons which have been addressed to us.

I think we all feel that one great merit of the deputation has been making us forget themselves, and even the larger and greater interest they represent. I am sure it is well for us all to learn on these occasions to forget ourselves, and even to forget for a moment the very Societies that we are engaged in promoting. I am glad to see in the announcement of the meeting something of a novelty, and further, a very happy novelty,—that it has been called together not on behalf of the Society for the Propagation of the Gospel, but on behalf of the Missions of that Society. The Mission of the Gospel is greater than any Society engaged in propagating it, and it is well for them to remember that. We are too apt in the present day to sacrifice to our net and burn incense to our own drag, to worship the machinery by which we do our work, and to forget the greatness of the work itself. I think it is good for us to remember how great, how vast, how wide is that work, and how small in comparison are the human instrumentalities by which it is carried on, as that will lead to a spirit of humility and catholicity.

One thing struck me very much as the deputation were speaking—the greatness and power of England. The very names of the places where the deputation had been engaged, St. Helena, Ceylon, India, represented most strikingly important phases in history. St. Helena was the scene of the culminating triumph of English power at the beginning of the present century, closing the great life-and-death struggle from which England came out unlike most other nations engaged in it. Ceylon represented another contest for maritime supremacy, in which England at last crowned the struggles of centuries with a nation that once swept her coasts, and even the very river that flows through her metropolis. Then came one of the last scenes of her triumphs, in which a handful of men first conquered, and then held, and then reclaimed from rebel forces the vast extent of country committed to her charge.

In these things we see that there is nothing so hard as to be impossible to the combined purpose and might of England; and then we must think that this power has been given her, not for her own aggrandisement, but for the spread of the Gospel of CHRIST. We learn the power, and, with the power, the duty of England, to be a Missionary nation to the world; and we learn another thing, the marvellous, the terrible power of the great kingdom of evil, against which the kingdom of England is contending.

We have heard of the power of slavery that brought within the Mission of one of their friends those who were delivered from slavery; and what a page that was in the history of this country when England was foremost among slave-trading nations, and her maritime supremacy and trading were for a time given up to that work of the Devil upon earth, the enslaving of those whom CHRIST died to redeem! What a strange state of things it was in England when such a man as John Newton could go out as supercargo on a slaver, utterly unconscious of the iniquity of the traffic!

Our Missionaries were for years forbidden to set foot in India, lest they should in some way or other disturb the commercial and unhallowed supremacy of England, when Carey and Marshman, and almost Henry Martyn, had to steal into the country to speak of the unsearchable riches of the Gospel.

We see the power of the kingdom of evil, not so much in the old superstitions against which our Missionaries had to fight, as in the proceedings of our own country; and as I read of these things it seems to me as if there was a national possession by the evil one, like the individual possessions of

old times. This at last has gone by, in spite of the powers of evil, and we hear of the triumphs of the Gospel with the savage and with the civilized heathen.

We hear in the present day wonderful stories from our natural philosophers of the automatic condition of humanity, and the marvellous influence of the convolutions of the brain, producing this or that effect; and we are told that the convolutions of the brain and the phosphorus that made it explain the past and prophesy of all things to come, and that in them we may discover the future of humanity. I am pleased, however, to believe that spiritual influences are still mighty in the world, and that there is something greater than phosphorus, and something older than atoms. And then, when we test this Christianity, this despised and derided spiritual influence, we find that, somehow or other, it does not depend upon convolutions of brain or peculiarities of race; that the meanest savage has been civilized and cultivated by its living power; and so we find that the old prophetic prayer of the deist finds its truest meaning, as if it were an unconscious prophecy of the triumphs of Christianity, and CHRIST our Lord was adored by Saint and by savage alike.

If we enter into the details of the work our Missionaries have been engaged in, we shall learn the infinite usefulness of Christian unity abroad and at home. We learn the infinitely greater value of those things in which we agree than of those on which we unhappily differ. I am sure, as I heard my right reverend brother describe how happily he got on with the members of the other and sister Society, and the spirit of catholicity in which they received him as their Bishop and natural leader, which widened and spread from the centre to the outskirts, and won him the kindly co-operation of those who were outwardly separate, the Missionaries of other Christian bodies, won the respect and forbearance of the Missionaries of that Church which is most widely separated from us—and won the patient hearing of the very priests of the religion that he came to subvert—I realized the great power of the principle of Christian unity. It is the recognition, so far as we can see, of the Spirit of GOD working in the infinite variety of the demonstrations of that Spirit. Surely we might take the example at home. What is it that hinders the spread of our Christianity at home, as abroad, if not our unhappy divisions? How can we expect the world, that is one and united in all the diversity of its opposition, to listen with respect to the utterances of a divided Christianity? They may say, with bitter truth, to us, "Physicians, heal

yourselves ; be one with yourselves before you call upon us to be one with you ; realize in yourselves the presence of the Prince of Peace before you ask us to acknowledge that His presence is in the midst of you." Let us take to ourselves in the midst of our bitter home divisions this lesson of the possible unity and catholicity of those engaged in the work of CHRIST abroad, and catch something of the same spirit.

I then would press upon you the need of men in the field of Missionary labour. What do we need here at home in this town of Leicester? We need men ; a large supply of labourers to be sent into the field. I thank GOD for what has been done in that way, for the many labourers sent out after an effort made some time ago in that direction. One fact which I delight to record is the winning one young man of good position, who has gone out to the centre of Eastern slavery which we failed to suppress at Zanzibar ; and I know now from a clergyman present that the very slave market has been purchased by the great wealth of that young man, and upon it there is to be built a Christian Church, for the preaching of the glorious liberty of the Gospel. We want men filled with such a spirit as this, and it will be in answer to our prayers and efforts at home that more men will be sent.

Then in the next place I am thankful (though it seems to magnify my office) for the recognition of the fact by both gentlemen that Bishops are the natural leaders of Missionary enterprise. I say no word, I breathe no whisper of depreciation against those who, in the days when the Church at home and even the Bishops were asleep, accepted Missionaries wherever they could obtain them, and sent them out before Bishops, because there were no Bishops to lead them ; but I am satisfied that the proper and true leader of the Missionary band is now as of old the Bishop ; for this reason, that he is not only the true centre of Church work, but the means by which the Church avails itself at once of all the fresh opportunities that occur. He can at once confirm native converts and bring them into fellowship, and ordain at once a native clergy, which I believe above all things is needed for the future success of Missionary work amongst the heathen. It is quite certain that we need Bishops ; and, if I may add one thing more, the Bishop has been spoken of as the officer, the general of the Missionary army ; and surely that officer is most successful who does not say "Go," but "Come," and is not only willing to lead but to give an example of self-

sacrifice. I am thankful to find that Bishops are being found in increasing numbers for Missionary enterprise.

Again, I am thankful to find a hearty faith expressed by both members of the deputation in the future of the native Churches. I cannot help thinking that for years back our faith has been too cold, too timid about these native Churches; we have been too anxious to keep them in fetters and leading strings; too jealous, perhaps, in the conditions of admission (although it is a bold thing for one at home to criticise the Missionary in his work abroad); too anxious to see that in every respect they reproduced an exact fac-simile of the Anglican Church at home. No one loves the Anglican Church more deeply than I do: but what is the pre-eminent merit of the Anglican Church? That it is racy of the soil, and that it sets forth Christianity in the garb of an Anglican Christianity which truly represents the heart and mind of the Anglo-Saxon race. But then it is also needed that the Christianity of the Church should truly represent the mind and heart of every race in which it finds its home. The faith of Christianity, indelible and eternal, has been the same everywhere, but the garment, the robe in which it has clothed itself, has been as it were home-spun, made of the material found in the people in which the Christian Missionary finds himself at home. I do not desire to see the English Prayer-book, the Thirty-nine Articles, the English historical theology, representing as it does all the controversies and the strifes of philosophy of the Western world—unknown it may be altogether to the distant Oriental world which we have to conquer—reproduced with a Chinese fidelity of imitation. I do not desire to see Anglican Christianity planted as an exotic in English flower-pots all over the world, stunted in its growth and feeble in its leaf and fruit; but I desire to see the old principle, the old free development of Christian Missions carried out, which was not the transplanting of a tree, but the sowing the seed whose fruit is in itself, which will bear fruit eternally the same, but modified by those differences of soil and climate in which GOD designed it should meet its fullest development, and bring forth its ripest fruit. I am quite certain that we need a hearty faith in the future of these distant Churches: errors they will fall into, mistakes they will make, heresies perhaps in time they may originate; but what has the history of Christendom been, but the passing of the Church through these things to a higher life, to a truer and nobler life? And I believe that we err and that greatly, if we thwart, as far as in us lies, the providence

and the designs of GOD. In our unfaithful timidity we fear to trust the Holy Spirit of GOD with the Churches of CHRIST, and having sown the seed, to leave them to their development, under His guidance, to shape the fruit in their future history.

These are some of the lessons for work abroad and at home, which we may take from what we have heard. Thankful I am to know that this work is growing in the midst of you. Thankful I am to know that next Sunday, in most of the pulpits of this town, there are to be sermons preached on behalf of the Society. Very glad should I be to see, in all the churches of this town, one Sunday in the year set apart for Missionary advocacy, each taking one Society or the other, according to peculiar leanings, but all together testifying that they desire above all things the spread of CHRIST'S Gospel abroad. In aiding to spread the Gospel abroad, we are helping to spread it at home. In this spirit, laying to heart the lessons you have received from the experience and Christian wisdom of those who have addressed you, I trust I may assure you that there will be in this town of Leicester an increasing faith in the future of Christian Missions, and a deeper and deepening sense of your own responsibility in insuring and hastening that future.



NEWFOUNDLAND: DEATH OF MR. J. F. MOOR.

WE record with sorrow the death of a Missionary student of unusual promise, Mr. J. F. Moor, the eldest son of an English Clergyman. The particulars will interest many, who will learn to love and honour him for his zeal, devotion, and self-sacrifice. The Bishop of Newfoundland wrote from St. John's, on the 2nd of December:—

“A sad accident has deprived me and my College of a very promising young student, and very nearly carried away Mr. Curling. One of my Church ship's crew also perished.”

The help given by Lieutenant Curling to the Diocese of Newfoundland and his work as Deacon, on his rough and scattered Mission—the Bay of Islands—are well known to our readers. It was to his care that the Rev. J. F. Moor, Vicar of Ampfield, Romsey, cheerfully and thankfully, for the love of CHRIST and His Church, committed his eldest son to be trained for Mission

work. This was done with Bishop Kelly's approval. In the year 1873 Mr. J. F. Moor sailed with the Bishop from England to Newfoundland, sharing Mr. Curling's cabin in the steamer. He willingly went with him to the Bay of Islands as Lay Reader, and remained there till brought to St. John's last summer to be present at Mr. Curling's ordination to the priesthood. He was returning with him to be his faithful and affectionate brother and fellow-helper when God took him.

The Church-ship *Lavrock* was carrying from St. John's to his Mission in the Bay of Islands, the Rev. J. J. Curling, Mr. Moor, two young schoolmasters—one from England, the other a native of Newfoundland—and a crew of six men. Mr. Curling acted as captain. He took the northern route; one of the schoolmasters being to remain at a Mission station in the Strait of Belle Isle. They left St. John's on the 5th of November, and, after stopping two days at Fogo, reached Griguet Bay, near the northern extremity of Newfoundland, on November the 11th, having encountered very strong head-winds all the way.

"On the morning of the 12th, Mr. Curling, with his companions, said the Morning Prayer of the Church in a fisherman's house at Griguet, and, intending to have Evening Service at Quirpon (about a mile and a half by land from Griguet), he started, with Mr. Moor, the schoolmasters, and three of his crew, for the landing-place. A vessel belonging to Mr. Crocker was lying in the Bay, and hearing that she was shortly about to leave for St. John's, Mr. Curling went alongside to leave letters. Mr. Crocker then kindly offered to accompany the party to Quirpon, and, as he knew the landing-place, Mr. Curling asked him to take the helm, which he did. A stiff breeze was blowing, but there was no appearance or thought of danger. All were 'in the midst' and enjoyment 'of life.' Mr. Curling had taken the precaution of putting six breakers of water in the boat for ballast, sufficient in weight, but, as liable to move, hardly to be trusted in tacking, or a squall. When about half way from the vessel to the land (the whole distance being less than half a mile), Mr. Crocker desired to gybe over, and in doing this, without a moment's warning, the boat capsized, and the whole party were thrown into the water. It is supposed that either the ballast shifted or the main-sheet caught, but the upset was so sudden and instantaneous that nothing could be observed accurately. Mr. Curling, Mr. Moor, an English sailor, and one other of the crew, struck out to swim to shore. The last-named, however, soon turned back to the boat, then bottom upwards, to which Mr. Crocker, the two schoolmasters, and the other sailor were clinging. Mr. Curling, Mr. Moor, and the English sailor held on towards shore, but the latter, though apparently the best swimmer of the three, going ahead of the other two, soon sank. The water was very cold, and Mr. Curling, becoming numbed, felt he could not move any more, and, committing himself to God's mercy, closed his mouth and waited to drown. Mr. Moor was then only a few yards behind, but just at that time he was seen by those on the boat to sink. After lying still for perhaps a minute, Mr. Curling's strength

revived, a few more strokes enabled him to reach the bottom with his feet, and he crawled on shore. His first thought was for his companions, and to his joy he saw a boat nearing those clinging to his, but alas, no sign of his dear friend and comrade! His feelings may be imagined, but not described. The dear lad given to his charge in England, who had already been the companion of his loneliness for a year in the Bay of Islands, and who was now returning with him in the same devotion to him and his cause, whom he had learnt to love as a brother, and for whom he would willingly have sacrificed his life, had sunk to rise no more.

"By great exertions on the part of Mr. Crocker and the two seamen the mast was unstepped, and the jib haulyards cut, and then the boat, which had turned over four or five times, was by careful management kept in an upper position, and supported the men—so, however, that they were up to their shoulders in water. The schoolmasters were taken off quite insensible; Mr. Crocker and the sailors not so helpless. All were taken to Mr. Crocker's vessel, where Mr. Curling joined them; and, being stripped before good fires, by slow degrees, and after much rubbing, in which Mr. Curling took part, the schoolmasters began to revive. They were, however, left on board for the night. By this time (7 P.M.) it had become dark, and, it being useless to attempt to recover the drowned bodies, Mr. Curling with his two sailors returned to the Church-ship, to report the sad story to those left on board, who were too far distant to observe and had received no information of the awful occurrences.

"Early next morning all usual means were employed to recover the bodies, but though the people from the shore, to the number of at least fifty, assisted earnestly and unremittingly in the search, only just before the day closed that of Mr. Moor was raised; while that of the sailor, probably from this having sunk in deeper water, was not found, though precisely the same means were used and the same exertions made in each case."

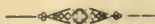
The above extract is taken from an account of the event furnished in chief by Mr. Curling, printed in the *Newfoundland Times*, and forwarded to the Society by Bishop Feild. We learn also from it that Mr. Curling intended to bury the body of his friend on Sunday, November 15th, in the graveyard in the Island of Quirpon which Bishop Kelly consecrated two years ago.

In Mr. Moor's brief work, as well as in that of Mr. Curling, for which our prayers are asked, we see visible and immediate results of the prayers offered by the Church on her days of Missionary Intercession. May the continued prayers of the faithful raise up continued supplies of Missionaries to do the Church's work in a like spirit and with a like result.

For let none imagine that because young Moor's work had scarcely begun, his dedication of himself to GOD for the hard life of a Newfoundland Missionary has therefore borne no fruit. Its results are, indeed, not known now, perhaps they never will be fully known here below; yet we cannot doubt that among his fellow-students at

St. John's College, among the fishermen of the Bay of Islands, it may be even among the clergy who have had him as their pupil and helper, will be found men whose lives are raised by contact with that life whose early and tragic close gives to its example a constraining power.

And, if we turn from them to him, the words which rise in the mind are those of the Book of Wisdom, "He, being made perfect in a short time, fulfilled a long time, for his soul pleased the Lord."



MADAGASCAR.

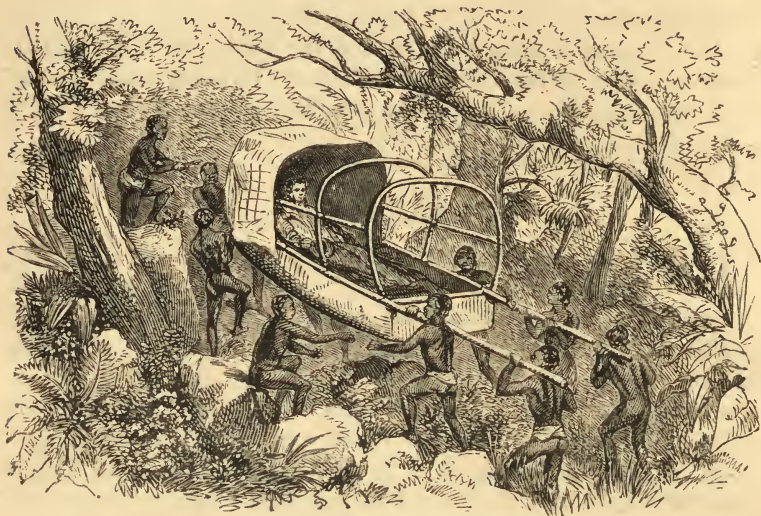
THE arrival of a Bishop in Madagascar marks an era in the Church's work on that island. The presence of a Chief Pastor has, as its immediate result, given marked encouragement to Missionaries and converts, and has brought the highest privileges of the Church within the reach of a large number of native Christians who had not been confirmed. Bishop Kestell-Cornish gives his first impressions of the island, and tells of the commencement of his work there, in a private letter written from Tamatave on October 13th, from which we make the following extracts:—

"I wish you could see us here really arrived in Madagascar, and in some sense at work. It is, of course, to us, who had never been out of Europe, a wonderful land, and everything so fresh and strange. We have been chiefly occupied to-day in the endeavour to get bearers for our journey to the capital, which is no easy matter; for, seeing that we are a large party with much luggage, the Maromita demand extra wages. I hope, however, that now all is arranged, and that we start (D.V.) on Thursday afternoon, so as to reach Andevoranto on Saturday evening for Sunday.

We left Port Louis on the 29th of September, and cast anchor in the harbour of Tamatave on the following Sunday evening. Our expenses have been very heavy in crossing from Mauritius . . . and I am afraid that they must also be very heavy in reaching the capital. We shall require seventy bearers for the capital, and twelve for Andevoranto, and our luggage, I am told, will require 450 more; so that our journey from Mauritius to the scene of our labours will cost nearly 450*l.* . . .

There was some difficulty in putting us up here, but Dr. Percival has taken in the Chiswells, ourselves, Miss Graham, and Miss

Lawrence. The two clergy are gone to a house hard by, Coles and Crotty to one which he is to occupy temporarily, and Miss Harris is staying with a merchant agent



TRAVELLING IN MADAGASCAR.

I am happy to say that our sojourn here has been productive of very good results. On Sunday last I confirmed eighty-six native Christians from various stations, but the majority from Tamatave. On Wednesday in the previous week Chiswell, Gregory, Dr. Percival, and myself paid a visit to the native churches of Mahasoa and Ivondrona. We arrived at the former station in time for Matins, and got to the latter for Evensong. At both stations we were well received, but especially at Mahasoa. Ivondrona is on the road to the capital, and suffers terribly from the demoralizing effects of the rum-barrel.

Finding that there were a few English in Tamatave who were interested in the Church, it occurred to me that it would be well to ask them to join in the building of the new church here. I therefore went round myself to them all, and called a meeting, which was well attended this morning. We formed a committee, and hope to get at least 100*l.*, which will be a great additional help to the 500*l.* which we propose to spend. The effect of this is by no means

confined to the simple sum raised by the committee: it will give the English an interest in the work, and make them feel that they are cared for. . . .

Oct. 14.—Gregory and Little have started this afternoon for Andavoranto, which they will reach on Friday evening. We—*i.e.* Miss Graham, Harris, Cole, Mrs. Cornish, and myself—follow tomorrow, so as to spend Sunday together at Andavoranto. Chiswell and his party must delay for a day or two, as his child has fever, and Miss Lawrence is not strong enough for much fatigue.

We have just returned from a meeting with the Hovah Governor, to consider the propriety of establishing a central school which should embrace the children from various districts in Tamatave. The project has been well received; it remains to be proved whether it can be carried through.

I think I may say that the presence of a Bishop in Tamatave has been productive of much good: it has put new spirit into men's hearts, and has given a tone to the work."

Men and money are urgently needed. The Bishop, in his letter, repeatedly presses the need of help, not only for new work, but, more especially, for the re-occupation by the Church of the centres of Christian life now left uncared for through the withdrawal from the island of the clergy formerly supported by the Church Missionary Society.

The stimulus needed to brace Churchmen to this fresh effort should be supplied by the accounts of work now in progress or projected, given both in the letter received from Bishop Kestell-Cornish, and in the report of nearly a year's work written by the Rev. Dr. Percival in Tamatave on October 24th, from which we make the following extracts:—

"On Christmas Eve the church was decorated very gaily by the native Christians, and illuminated. Service, consisting of Evening Prayer with an Anthem, began at 11 P.M. Mr. Batchelor, who was *en route* for Antananarivo, preached.

On Christmas Day there was Morning Prayer and early celebration, also Holy Communion in English at 9 A.M., and Evening Prayer with Sermon and Anthem. Mr. Batchelor visited the Governor's residence, where he preached to a large congregation. I was enabled to spend the day at Mahasoà, ten miles south of Tamatave, where I baptized several people, and held services. The

Mahasoa Church was crowded with worshippers. The people thoroughly enjoyed the day, having regaled themselves with a good feast, in which they demolished a fat ox.

I also visited the church at Ivondrona, a large town one mile from Mahasoa. There I said prayers and preached. The church was very full."

Dr. Percival says that the Feast of the Epiphany, as well as Ash Wednesday and the season of Lent, were well observed by his people. On Good Friday the Governor of Tamatave, the third Governor, and some men of honour attended his service. The Governor was pleased, and afterwards visited the Mission House. The festival of Easter was also kept with much devotion. On Easter Day there were twenty-four baptisms, the wives of the first and second Governors attended Evening Service, and the choir trained by Miss Percival sang an Anthem in the English tongue beautifully. Monday in Easter Week was a school holiday, on which day the school-children paraded the town, carrying banners lent by the Governor. The report, then turning to work at a distance from head-quarters, continues in these words :—

"In April and the early part of May I visited the north, 300 miles from Tamatave, availing myself of a small coaster bound for the north. I was told that I was the first Missionary who had visited those towns.

At Mananava, a town of 1,000 people, both Governors are with us. We have here one school and two churches, which are both filled. I baptized several people, and prepared them for Holy Communion ; and on Sunday morning 110 people communicated.

I spent a week here. I was invited to visit a large inland town, where the people desired the services of the Church, but was obliged to decline, though in hope of going on some future occasion.

On this journey another Governor with all his officers joined our church. The towns under his jurisdiction contain about 14,000 souls, of whom about 1,100 attend our services at the principal town. I stayed a few days here to instruct the people. Sixty were baptized, among them the Governor's wife and infant daughter.

At the second town I preached, and prepared the people, thirty of whom communicated.

I visited in the course of this journey thirteen churches, and the

time occupied was one month and one day. After these exertions, I took a first attack of fever, and, at intervals of some distance, am still a sufferer. I am thankful to add that the attacks are not serious."

On application from the Governor of Tamatave, Dr. Percival has, at his own expense, established six schools in that district. This is a heavy tax upon his purse. Will you, kind reader, help to bear the burden?

The Prime Minister visited the coast in September. He told the people that the Queen desired the prosperity of the English Church, and hoped they would attend our Church services. "He and the Governor of Tamatave visited us at the Mission House, and partook of a hearty dinner. I look upon this as a token for good.

"This month we have all been delighted beyond measure by the safe arrival of the Bishop and his Mission party. We met them in the best style we could. The schools and congregations went down bearing banners to the shore, and about twenty palanquins carried the Mission party to the Mission House.

The holding of an early celebration and Thanksgiving Service was one of the first things done by the Bishop on his arrival."

Dr. Percival then tells of the Confirmation mentioned by the Bishop in his letter given at the beginning of this paper. Many of the newly confirmed received their first Communion immediately after the laying-on of hands. The Governor of Tamatave sent presents to the Bishop, and gave a large banquet in honour of the occasion, at which there were present the Bishop, the Mission party, and the English Consul.



CLYDESDALE MISSION, KAFFRARIA.

THE natives are increasingly attracted to the Missionaries who work at Clydesdale. They are learning that the English strangers have come there only to do them good: and this influence, while it deepens at the central station, is also spreading to a great distance, as will be seen by the following letter written to the Society by Mr. Button from Clydesdale at the end of last July:—

"Till quite recently I have not had more than from thirty to thirty-five children in the school. I kept the number down at this mark as

long as possible, till at last the little Kafir children seemed determined to carry our school by force, and came in ones and twos and threes so close upon one another that in a short time—less than a week—we were sixty strong, and now seventy, with others still to come. I look upon the eagerness of the children to be taught as a very hopeful sign, and trust that the feeling will not die out. The parents, though not so far interested, as a rule, in the welfare of their children as to provide them with clothing, yet do not try in any way to hinder them from coming, and this is a great point gained. Hitherto the good Ladies' Association and other kind friends have enabled us to put at least one piece of raiment upon each child, and we shall still trust that they will continue their interest in our welfare and help us yet more. We have now quite a mixed school—white, half-caste, and black, and all work well together. I found it impossible that I should keep seventy or even sixty children all going at once, so Harry Abraham is now helping us, and I think with a little practice he may turn out well. He is thoroughly in earnest, and I believe we all are.

We run terribly short of slates, pencils, and copy-books. If some good friends could send us a supply of these we should greatly appreciate their kindness; and could they see the effect the little that has already been done has upon them, and how nice the little fellows look in their clean shirts, I am sure that they would be highly pleased. It is difficult to recognize in our bright and intelligent little school-children the once dirty and naked youngsters whose greatest delight was to run about the hills and plains after birds and other game. I feel very thankful that we have been able to take in hand these little folks; but, oh! how many more there are whom I should like to see under training.

The more we are able to do the more there seems still to be done. I never can feel satisfied. I had thought that could we this year get the outbuildings and the school-chapel finished this would satisfy us. Both are nearly complete, but now I want something further. It is a want that I have a long time felt, but lately it has been taking more and more hold on my mind. I have often wondered what is to become of our boys as they pass out of our school, and then thought that, could we manage in any way to give at least some of them a trade,—this would help. After thinking over various things I at last pitched upon waggon-making, including blacksmithing, and trusted that God would some day open a way for us, so that we might give

our children an industrial training. I believe we shall not have long to wait.

Whilst this trouble about the growing-out-of-school children was pressing heavily upon my mind, the Kaptyn and several of his chief men came down from the Qaugei and spent a week in our neighbourhood. I went to Mr. Strachan's (our magistrate) to see them, and whilst there, much to my astonishment and delight, the subject that filled my mind was introduced. Mr. Strachan spoke about the need of industrial training for growing-up boys, and I believe mentioned my wish, which I had mentioned to others though not to him. The Kaptyn and others then spoke about the desirability of some training for the boys; and said to me, 'If you begin, we will help.' After a short time the Kaptyn again said most decidedly, '*I will help.*' Now I had not the remotest idea of even asking for help in this matter, as the Kaptyn has largely helped us already: but he offered freely, and I now feel strengthened, and wish to go on with the work at once. We are well situated for some such institution. Two large forests, with plenty of waggon-wood in them, are within ten miles; and within a day's reach forests that I suppose will be standing centuries hence. I think also that we shall be able to get a man or two, or perhaps three, who will at once be able to take the lead in the work, and to teach others. It is a kind of labour to which some of them have been long used, and it commended itself at once to their hearts as something that will help to raise them in their worldly affairs, while, being on a Mission station, they think it must prosper—how I hope it will! The Kaptyn and Raad will, I expect, give us enough to start us in tools and other necessities. We shall want a great many more than we can expect to get from the government, and should good friends in England send us tools for waggon-making and blacksmithing this will indeed be a great help. We shall in time need a circular saw, which we should be able to turn by water, as we have a good supply, and the water-power is to be brought soon, so that it will command any part of the plot on which we are building our village.

Another thing I had at heart, and this too I believe will prosper. I must, however, enter into a short history, or you will not understand what I mean.

I had heard that Mr. Strachan and a number of the burghers were to meet the Kaptyn about thirty miles from here, and then go on a few days' journey to see the country on and about the Ingwangwani.

Early one morning I rode, with a boy to look after me and my horse, to Mr. Strachan's, where some of the cavalcade had already assembled, and off we went. At first we were few in number, but in a short time one by one, and then two by two, men joined us as we rode on; and by the time we got to our first off-saddling place we were becoming quite imposing in our number, and during our stay for breakfast others joined us, and after that again others. Our breakfast consisted of beef roasted on the live coals, with biscuits and coffee—very nice it was. After a short off-saddle we rode on again and passed over the country that a few years ago had been the scene of a war between the Griquas under Kaptyn Kok and the Amabaca under a chief named Tiba. Some of his people still remain, not now attached to him, but living in small clans under separate heads,—all under Mr. Strachan. One would have thought the country well adapted for a desultory warfare, as there are numbers of small and picturesque forests on the sides of most of the hills that bear away towards the Umzimkulu. But Tiba evidently thought that discretion was the better part of valour, for he very early in the day ran over to Natal with his men and cattle. We were not far from the celebrated precipice over which this chief was in the habit of driving or throwing those who might have offended him, and now and for a long time the place has gone and will go by the name of 'Kwasilahla,' 'the throwing-over place.' Mr. Strachan remarked as we went along that it was strange to be going through that country with scarcely any arms, and said how unsafe it would have been a few years ago.

It was nearly sunset before we reached our resting-place for the night. A large kraal had been fixed upon in a wild and rugged country. I was there pleased to find myself among a part of the Inhlanguini tribe, being a branch of the same tribe that is located round Springvale. A fine tall man gave us kindly greeting, and then we had time to off-saddle and look about before sunset. I was struck at once by the peculiar look and dress of several people who were standing by the cattle-kraal with guns in their hands: these turned out to be Basutus, some of a tribe living not more than twenty miles or so beyond our present position, but a straight line would take one over a rough and rugged way.

Shortly after sunset the Kaptyn came up with a native chief, by name Usidoi, who some years ago had to run from Natal because he had killed in fight another chief and several of his men. He was

outlawed, but has lately made his peace, after years of uncertainty as to how he would be received by the British Government, by the payment of 50*l*.

We now mustered nearly 200 horsemen, and, as you may suppose, needed a good deal of food, so a large beast was soon killed, and roasting and boiling went on vigorously until the beef was finished. The next day we moved on from this point about fifteen miles, not inland, but towards the border of Natal. Here two large cattle were not more than enough for our party. A white trader, named Mr. Cole, lives not far from where we were encamped, so in the afternoon I went to see him, spent the night there, and baptized his little child. Though I had been out only two days I was glad to get a night's rest on something softer than the hard floor of the Kafir huts ; but I felt rather like a deserter to be taking my ease, while my comrades were still in the wilds. However, I joined them the next day, about 10 A.M., and found quite an assembly gathered round the Kaptyn and his council. After a little time I made out what was being discussed. The burghers were asking for farms and the Kafirs for locations. Usidoi, the chief of a part of the Inhlangwini tribe, Umzingapantsi, and others were asking for land that they might be eased of the burden of double taxes—once to the Government and then to the landowner. The poor Kaptyn was put to great straits. About a hundred 3,000-acre farms were wanted, and the space these farms covered did not probably exceed 100,000 acres. About mid-day we left this point and pushed fifteen miles inland. On our way we came across a raybok, and at once some of the Basutus gave chase, but the race was not spirited, as we were all trying to keep our horses in good condition. Towards sundown we reached a large kraal where it was proposed to spend the night, but after a while word came that the Kaptyn's carts could not without a great deal of trouble get at us where we were, so the Kaptyn and a large part of his followers went on four miles to another kraal. About half of us stayed behind, and as one ox was killed for us and another for the other party, we all fared well.

In the evening, as many of the Clydesdale people stayed behind, we had singing, and our hymn-tunes sounded grand in that wild, out-of-the-way place. Probably this was the first time such music had been heard in that part of the world.

The kraal was built in a most peculiar position. We had been traversing a slightly undulating plain after getting out of some very

rough and broken country, but a break in the land ahead of us showed that we should soon be in difficulties again. We came to the abrupt termination of the plain and then saw a few yards below us the kraal at which we slept. All around and below us were steep hills and huge rocks and precipices, and away to the right, on the Natal side of the Ingwangwani, were large forests with here and there a kraal thrown in between them, which, however, rather added to the appearance of solitude. I wished to get the people as much as possible to know and remember me, for I should like to go to see them again, and hope to pay more frequent visits to that part soon. When at our last resting-place, a Basutu asked me if I was a Missionary: he was highly delighted to hear that I was, and begged that I would go on as far as where he lived, to see if I could not sometimes manage to get to them, and let them see occasionally the face of a Missionary. He told me that he was a Christian—one of Mr. Dunn's people—and that he, with others, had fled before the Dutch, when the French Mission station, at which he had lived, was broken up by them. I promised to go if I could find time.

Again the next day, after our two parties had met, whilst the Kaptyn was trying several cases, he came to me, had another talk, and seemed delighted that I intended to go on.

We were now getting very high up, and the cold began to be felt even in the daytime. My Basutu friend, when looking round upon the people who followed us, seeing that each had only one blanket, said that the cold would teach them a lesson before they returned. About midday we moved on, and my friend took some of us by a short cut to the camping-place for the night, which was his father's kraal,—he himself lived a little distance beyond, and claimed me at once as his guest.

These Basutus in some things are certainly ahead of our natives in Natal. They have houses which though small are very nice, and I noticed that nearly all were marked with different kinds of earth—one cannot say whitewashed. There was a mixture of light-coloured clay and some red substance, and different patterns were marked out very fairly. In the headman's house I noticed representations of reptiles and animals. The houses were very clean, and the small reed inclosures, which were placed in front of each house as a protection against the wind, were also very clean, and are frequently used in fine weather as kitchen and dining-room.

Having taken a short cut, we reached our destination before the

Kaptyn and his party. Our arrival excited the people very much, and as soon as the slowly moving line of the Kaptyn's advanced men became visible they began firing off their guns. The reports were not very loud, and I found out that the powder was of home manufacture, and not good. I stayed till sundown at this place, and then rode on to my friend's home, and right heartily was I received. Beef beautifully done was a great treat after our daily food of beef roasted on the ashes. Then they gave us milk and amasi, and in short feasted us royally. In the evening we had prayers in Zulu, and they sang two Insutu hymns, one at the beginning and one at the end of our short service. It sounded strange to hear my black friends singing in an unknown tongue, as I have been accustomed to speak to and understand nearly all black people that I have ever met. They sang sweetly and with great spirit, and afterwards thanked me again for having come. There is quite a little village of these Christian natives, and there are heathen Basutus in the neighbourhood, and a chief Sikwati lives near by. *All these people want a Missionary.* This is the reason that I have been taking you so far away from Clydesdale, to tell you *that these people want and are asking for a Missionary.* They begged me to go to see them occasionally, and I promised to do so if I could; but the distance is too great for me to get at them sufficiently—seventy long uphill miles, I should think. Can you not help?

The next morning we started on our homeward journey, leaving the Kaptyn and his party, who struck off for the Laager. My friends made me a present of a nice loaf of wheaten bread as I was leaving, and again expressed the hope that they would see me frequently.

We were now a long day's ride from home, but I could have ridden through it in the day with my horse, which was in good condition. I had not made arrangements for being away the Sunday, and this was Saturday. However, Mr. Strachan said that as our party was a large one it seemed a pity that I should leave them in the wilderness, and suggested that I should stay with them and hold service the next day, and then we could go home. This I determined to do, and very glad am I that I did so. We had a large congregation of Griquas, whites, and natives. We had several native chiefs with their followers and the people of the neighbourhood. My congregation formed in a half-circle round me. I said prayers in Dutch, and preached in English and then in Kafir. I was listened to with attention, and trust that God will bring good out of our

efforts to help these poor people. I would not on any account have lost the trip, in which I became acquainted with several native chiefs and other people who are my friends now. Two of the chiefs propose to send each a child to school, and two of them have been to church since I met them on that upland journey—the Basutu chief and Usidoi. Last Sunday we had quite a number of great men—the Kaptyn and some of his Raad, Usidoi, Mr Strachan, and two of his headmen.

THURSTON BUTTON."



TO MISSIONARIES TRIED BY INGRATITUDE AND UNKINDNESS.

FROM THE RECENT CHARGE OF THE BISHOP OF FREDERICTON.

IF you find yourselves severely tried in your arduous work, if men seem at times ungrateful or unkind, think more of your own short comings than of their defects; and remember how much more your Master has had to bear from you; how wonderful has been His love, how small your return; and how soon the sharpest trials will be past.

Remember that you either preach CHRIST every day by your holy example, or you preach the world and the flesh; and, as has been most truly said, there is no obloquy, no shame, no scorn, like that which is poured on an unworthy priesthood. The saltless salt is trodden underfoot of men; and from the highest descends to be the very lowest of all.



SPIRITUAL SELFISHNESS THE GREAT HINDRANCE TO THE PROGRESS OF MISSIONS.¹

THE Mission work of the Church in foreign lands has at length emerged from the obscurity which seemed to hide it from all save those who, in one way or another, were endeavouring to promote it. It now commands the attention, if not of the public generally, of statesmen and travellers, of merchants and journalists, and also of men who think that Christianity does but subserve a temporary and a local purpose, that it is simply an expression of the wants and aspirations of that religious sentiment which is planted in all men, and who, with the object of finding a confirmation of their own views, watch its influence as a system of belief upon the world at large. This is at once an encouragement and a warning. It is an encouragement;

(1) "Forget thine own People: an Appeal to the Home Church for Foreign Missions." Three Lectures. By C. J. Vaughan, D.D., Master of the Temple, &c. (Henry King and Co.)

for imperfect and limited as our Missionary operations amongst the heathen have been, the attention they are now receiving, and the respect with which they are regarded by many who in days gone by had no respect for Mission work at all, conclusively show that the promise of our Blessed Lord to be with those who go forth in His name, not only for personal support, but to ensure a blessing upon their labours, has been fulfilled. It is a warning also, for we are but upon the threshold of our work amongst the heathen ; no national conversion has yet been made, and any failure on our part to prosecute with vigour and wisdom that which we have begun until the early triumphs of the Cross are revived in our own day, would excite the derision of the world, and give cause to the faithless to declare that the Mission work of the Church affords abundant proof that Christianity is radically repugnant to the temperament of certain nations. It becomes us, therefore, to search out, with the view of overcoming, all obstacles that may let or hinder, either at home or abroad, the efforts that are being made to regain this world to GOD through the Gospel of JESUS CHRIST our Lord.

Dr. Vaughan, in "Forget thine own People," has indicated a hindrance which, more than anything else, impedes the progress of the Missionary spirit at home, and, it must be confessed, too frequently mars Mission work abroad. Spiritual Selfishness,—which would confine religious effort to the limit of our own land, or, at the best, maintain that our duty is amply fulfilled by providing for our own kindred in foreign lands a very limited supply of the ministrations of the Church—is the capital hindrance which he indicates, and which he treats with unusual power and feeling. Self-forgetfulness, forgetfulness even of home and kindred, is, he justly maintains, the condition of the Church's standing as the Bride of CHRIST. The Church is a Missionary institution. Mission work, therefore, is not, as many seem to suppose, simply a question of charity or compassion for such as are outside the fold, but the proper business of the Church, upon the faithful fulfilment of which her very existence depends. And as the Church consists of individuals, that which is the work of the entire body is the work, in one form or other, of every member of it. He, therefore, who, while enjoying all the privileges of Christian membership, fails to perform its duties, and, from narrow views, selfishness, or unbelieving timidity, refuses to share the efforts of the Church for the salvation of the world, is a "stranger to the sympathies of the Body of CHRIST, a Christian in name but not in spirit.

Anticipating that in urging upon the Church the duty of forgetting its "own people," the objection might with plausibility and some justice be made that the "people" are the children of "the father's house," and that it is a dangerous distraction from the first and most elementary of the Church's duties to forget her "own people," to go forth to alien lands and strange populations, he endeavours to show, and, in our opinion, does conclusively show, that, in the sense in which he uses the words, self-forgetfulness is the primary duty of the Church; and, understood as he understands it, the secret of her self-recollection and of her home growth.

"It will scarcely be gainsaid," he remarks, "that there is a tendency to selfishness in the Bride of CHRIST; not only—though this were true enough—in looking back, ever and anon, to unchristian and antichristian indulgences; to a downright worldliness once absolutely renounced, and a semi-worldliness perpetually lowering and dragging down religion; but also in a form far more insidious, and urging many specious arguments, drawn even from the Gospel, in its own excuse, such as the duty of providing first for her own; of attending to the interests—I mean now the spiritual interests—of her home population, before she can afford to look across ocean and desert to Macedonians or Africans, mutely, unconsciously, pleading their 'Come over and help us.' It is by no means unusual, even in a Church recognizing (as what Church can fail to recognize?) her ascended Master's precept, 'Go ye, and make all nations disciples'—with its attendant, its appended, its almost dependent promise, 'And, lo, I am with you alway'—to interpret this precept, nevertheless, into a widely different saying, 'When ye have done all things else; when ye have enlightened every town, every street, every alley, at home; when there is no longer one neglected spot, or one vicious life, in your own country—whether that country be Palestine, or Italy, or England—then, if there is time, if there is anything over—men, or money, or spirit, or hope—then look abroad; then pick and choose among the millions and hundreds of millions of Buddhists, or Brahminists, or Mohammedans, an island or a continent to which, out of your generosity, as a work of supererogation, you may languidly throw the crumbs of your own already handled and trampled and foulest provisions.' And it is by no means rare to find, even in a Church or a diocese respectably or admirably shepherded, nine parishes out of every ten which never hear the mention of any duty beyond that of decent living, decorous example, or (at most) personal piety; which are never reminded of the littleness, after all, of English diocesan and British populations, nor importuned, for the love of JESUS, to think of this great earth, ripening for the vintage of judgment, if not for the harvest of grace and salvation."

We commend the above passage earnestly to the consideration of the spiritual masters and pastors of our Church, for it is—we regret to have to say it—mainly owing to their spiritual selfishness with reference to Foreign Missions that the subjoined extract derives such truthful force:—

"It is by no means unprecedented—judge ye, fathers and mothers, out of your own hearts and mouths—to find homes, not to be counted by the

hundred, in which the call of patriotism, coming in the summons to join a ship, or a regiment, or the call of interest, speaking in the invitation to a bank in Calcutta or a coffee-plantation in Ceylon, would be felt at once as a signal of duty, admitting no inattention though the heart break in obeying—yet in which the voice of the Lord, asking, ‘Whom shall I send? and who will go for us?’ can depend on no instantly answering echo, ‘Here am I, send me!’ in which, on the contrary, every argument of love and filial obligation would be plied again and yet again as a decisive avoidance of the bidding; and there would be no sparing use of a sister’s tears and a parent’s reproaches if, in spite of all, the Divine mandate should be irresistible in the soul of the young clergyman, and he should be firm to hearken and hear it, all men forbidding him!”

While, as is too frequently the case, the clergy again and again refuse to give their people the opportunity of hearing the cause of Missions pleaded, and of contributing to the funds of the Missions of the Church, because of local claims, or a “Hospital Sunday,” or a “Bishop’s Fund,” or because the choir costs so much, or the churchwardens, in view of possible expenses connected with the repairs of the church, will probably object to the diversion of the alms of the congregation to foreign purposes, it is not to be wondered at that parents refuse for their children, and that the children refuse for themselves, the work of Missions. Until the clergy more truly realize the real object of the Church, and are themselves interpenetrated with the Missionary spirit, so that it make itself manifest in their words and deeds, we may have Days of Intercession, but the cry for needful labourers will be uttered, it is feared, almost in vain. It is the duty of the clergy to see that their people shall not remain in ignorance of what the Church is doing in foreign lands; that they shall be well acquainted with “the names and the histories of her saints, dead and living, in the mighty field of a far-off battle.” Ignorance of Missions—and for this the clergy are mainly responsible, for in the pulpit they have an agent which enables them to declare how GOD, by the Church, is reconciling the world to Himself—is the principal cause of the sluggishness and the selfishness which makes the generality of Christians narrow their sympathies to those whom they can see and hear, and admit no claims upon their charity which come from beyond the boundaries of home.

“The Church of CHRIST,” says Dr. Vaughan, “is the school of sympathy; of large views and self-forgetting charities.” And “self-forgetfulness on the Church’s part is the secret of Missions. The Church at home must learn to give up without a murmur to foreign service, not her meanest, but her mightiest. She must never speak of any man as too

learned, or too eloquent, or too useful, or (in any sense) too good to be sent abroad. On the contrary, she must impress early upon the hearts of her children, of those who are to be hereafter her chiefest and her foremost ones, the dignity, the honour, the sanctity, of that most responsible trust, of that indeed highest 'preferment.' She must take pains to inculcate from the professors' chairs and from the preachers' pulpits of her Universities, the true idea, the just estimate, of her work among her own colonists, and of her work among the heathen populations around or beyond them. She must expand the very notion of the Church into a co-extensiveness with the earth. When once the mind is habituated to that conception—when once, I say, that thought is domesticated in the mind of the young Churchman, of the future clergyman, as a truth, a fact, a reality—'the field of the world'—then is a mighty step taken towards a grand independence, a noble indifference, as to the particular spot in that 'world' which shall be the scene of his own labours. His ear will be open to God's call in whichsoever direction it summons him, because he will have got over and cast aside that limiting, conditioning clause, 'Anywhere—in England!'"

It does not follow that such a one will be called upon to go out as a Missionary; he may from various causes be unfitted for such a work, but he will be no stranger to the Missionary spirit; he will understand and feel that the spirit of the Church is self-devoted obedience to the command of her Divine Head to make disciples of all nations, and the people over whom he is placed in the Lord will surely reflect his thought and feeling, and his parish will probably become a centre of Missionary enterprise.

Thus far spiritual selfishness is treated as a home hindrance; but the subject is carried on by Dr. Vaughan to the Mission field itself, where the absence of self-forgetfulness, forgetfulness of home and kindred, save in prayers, and dear memories, and loving anticipations of reunion above, on the part of those whom the Church has sent forth to lift up the standard of the Cross to the nations sitting in darkness, is too often a hindrance to the progress of Missions. He says:—

"Home-sickness is the canker-worm of Missions. It makes the heart faint and the hand feeble in the far-off ministry: soon it suggests excuses for desertion, and leaves behind a discouraged diocese and a daunted Mission. Far, far better were it that there should be some old men, some sick and infirm men, among our Colonial or Missionary Bishops, if there might be at last, in these distant worlds, a few Bishops' graves. There are worse things than compulsory inaction. If inaction springs not from the will, it may even be rich in blessing. That idolatry of bustle, which constrains every Church-ruler to be in perpetual motion if he would not be suspected of torpor, is a nineteenth century adoration, against which some living protests might be salutary. Activity can soon, can readily be replaced; but who can suddenly manufacture, or what Church can safely dispense with the experience, the wisdom, and the tenderness of age? Let there be, here and there, a Bishop to whom Presbyters go for counsel, when he can no longer come to them for command. Not for nothing was the old Apostle carried into his congregations, were it but to

say the unvaried word, 'Children, love one another.' No injury befell the unvisited Churches of Ephesus, of Philippi, of Colossæ, while an imprisoned Apostle could still pray for them, still suffer, and still write 'There are diversities of operations . . . but the same spirit.' The Missionary *Bishop*, at all events, must forget his own people; must make his home afar; must plant there the stock of a new race, setting the example of a Christian household, of which the interests, as well as the employments, are there. At last he must lay his bones there—if it be but to solemnize the heart of his successor, and to admonish him, in his turn, that he too, like the Church, must hear the inspired saying, 'Instead of thy fathers thou shalt have children, whom thou mayest make princes in all lands.'

"We speak of the rule, not of exceptions. It is pleasant, it is not profitless, for the Church at home to receive back, in their age or their infirmity, men who can tell, with the living voice, how the Gospel fares in other worlds, and counsel her, out of a living experience, as to the wants and the openings, as to the encouragements and the impediments, which characterize, in this quarter and that, the Evangelical work abroad. 'To his own Master,' each one in this matter, as in all matters, 'standeth or falleth.' But the principle of an absolutely life-long devotion to a Mission once undertaken is, we think, incontrovertible. And the fact that a reproach is cast upon Episcopacy and upon Missions, by perpetual withdrawals of the hand from the plough—that an actual weakness has fallen upon the Church in the Colonies and among the heathen from this visible vacillation—this, too, is indisputable. The precept, 'Forget thine own people,' has itself been forgotten—the 'father's house' once forsaken has been attractive enough to beckon back from the far land, and the Nemesis has been speedy . . . Judge ye, men and brethren, what would be the loss to the cathedrals and churches of our own England, if they were despoiled of those solemn tombs, in the aisles and cloisters of the one, in the peaceful and holy grave-yards of the other; if they had only the temporary service of a changing ministry, and not the perpetual possession of those precious, those monitory sepulchres."

We have not proceeded beyond the first Lecture, and we have not space to enter upon Dr. Vaughan's treatment of the other portions of his subject; but from the extracts that have been given, it will be seen how rich is the treasure of thought and feeling contained in them. Suffice it to say, in the other two Lectures he treats of (1) The reaction of unselfishness in blessing upon the Home Church by reason of her energy abroad; (2) The charge that Missionary effort is a failure; (3) The testimony of Missions to the incomparable importance of conduct and character in expressing and recommending the Gospel; (4) The effect which Mission work has upon the Church at home in making her tenacious of a Revelation; (5) The experience of Missions in teaching us to appreciate difficulties; and, finally, shows how the Mission Church provokes the Home Church to zeal.

Dr. Vaughan has done the Mission cause a great service. He has shown, as perhaps he only can show, that while religion is a

matter of mere personal consideration, it does not realize the true thought of what Christianity is; that where there is no care to extend CHRIST'S Kingdom, and to impart to those who do not possess it the blessing of the Gospel, religion does not exercise its proper influence upon the heart; and, conversely, he has shown that where the Missionary spirit really is, and finds expression in self-sacrificing efforts amongst the heathen, the reflex blessing in every phase of the spiritual life of the Church is real and most abundant.

H. ROWLEY.



TWENTY-FIVE YEARS AT ST. AUGUSTINE'S COLLEGE, CANTERBURY.¹

TWENTY-FIVE years is a large part of a man's working life; it is something even in the much longer annals of a College. We cannot wonder that Dr. Bailey should pause in his daily labours at the expiration of that time, and take a breathing-space to review the past. We are the gainers, for the result of his retrospect is a complete account, not only of the work of the College itself since its foundation, but of the circumstances which led to its being founded at all; circumstances well worthy of being thus left on record *in perpetuam rei memoriam*.

Tracing events back to their remotest origin, Dr. Bailey is properly anxious to give due praise and credit to all whose exertions or whose sympathy aided in the first undertaking of this noble work, and records their names as in a roll of heroes. First on the list he places the great Duke of Wellington, who, with a real anxiety for the welfare of the Church, promoted the establishment of the first bishopric in Australia, and with admirable judgment selected the first bishop—William Grant Broughton. Bishop Broughton may claim to be, as much as anyone, the real founder of St. Augustine's, Canterbury. Placed in charge of a diocese nearly as large as Europe, with about fourteen clergy, his whole work in danger often of breaking down through utter inability to find help, he sent forth piteous and urgent cries for assistance, which seem at last to have been heard in heaven and answered upon earth. "A college somewhere," was the burden of his cry in the wildernesses of the South. Presently the voice found an echo; Edward Coleridge, Fellow of Eton College, profoundly impressed with this urgent need, set to

(1) "Twenty-five Years at St. Augustine's College: A Letter to late Students." By Henry Bailey, D.D., Warden of St. Augustine's, and Hon. Canon of Canterbury.

work with untiring industry, and continued to force it through the medium of the post-office on the attention of the wealthy and liberal, for years together, and with much success. A few extracts from letters he received from very eminent persons are strung together by Dr. Bailey, and among them we find John Keble quaintly giving this opinion :—" If it only showed people how clergymen might be trained more cheaply and less genteelly than they now are, the experiment would be worth a great deal."

At first it was proposed to found the College at Oxford ; but now another series of events occurred. In the year 605 (for Dr. Bailey is laudably determined to go back to the beginnings of things) Ethelbert, King of Kent, granted a site at Canterbury to St. Augustine, to found a monastery, which was dedicated to God, under the names of St. Peter and St. Paul, and which, under the Benedictine rule, flourished for centuries and became one of the most famous religious houses in Europe. It was distinct from and independent of the Cathedral establishment in its neighbourhood. Under the magic wand of the great transformer, Henry the Eighth, the Abbey of St. Peter and St. Paul is suddenly changed into a deer-park ; but the ruins were habitable down to the time of Charles the Second, who lodged there in passing through Canterbury at the Restoration.

On the 13th of September, 1843, an anonymous letter appeared in the *English Churchman*, beginning thus :—" Sir, on a bright September morning two pilgrims set forward on their way towards the ancient and holy city of Canterbury, which they reached in time for the matin service in that glorious fane." After describing the solemn impressions then received, the writer goes on :—

" Proceeding from thence to the ruins of St. Augustine's Abbey, they were disgusted and horrified at the scene of sordid, revolting profanity and desecration which presented itself. These hallowed and time-honoured ruins are now converted into a brewery, pot-house, and billiard-room. These walls, which once resounded with the solemn chant and swelling anthem, now reecho the wild, fiendish revelries of the bacchanalian, or the maddening curses of the gamester. Wearied and heart-stricken they turned from the sickening spectacle, not, however, without a feeling of satisfaction on learning that GOD's righteous retribution was about to bring the property to the hammer."

A very old man who was on the spot watching the visitors said to them :—" The place is going to be sold. It is always changing hands, for God Almighty don't seem to prosper anybody who has it."

This letter caught the eye of the very man to whom unconsciously the writer had addressed it—Alexander James Beresford Beresford-

Hope, M.P., who happened (if this be the right word) to be just starting on a visit to Canterbury, repaired to the spot and purchased the ground. It was not till shortly afterwards, Mr. Hope said, that he learnt the name of the writer of the letter; "a surgeon in the suburbs of London; a gentleman named Brett, of Stoke Newington."

Mr. Beresford-Hope was one of those to whom some of Mr. Coleridge's widely extended applications for help for a Missionary College had been addressed; and he soon resolved to devote his new purchase to this object, for which Mr. Coleridge had already received considerable donations, amounting to over 25,000*l.* The building was begun in 1845, and opened on St. Peter's Day, 1848, by Archbishop Sumner, in much state. Canterbury was crowded. The Primate, who had to attend a concert at the Queen's palace the night before, must have sat up all night, for he left London at five in the morning. The Bishops of London, Lichfield, Oxford, Brechin, and Fredericton were present, and Bishop Coleridge, the first Warden of the College. The chapel was consecrated, the Holy Eucharist was celebrated by the Primate, and twelve hundred guests sat down to luncheon on the invitation of Mr. Hope.

Twenty-five years later, on St. Peter's Day, 1873, the survivors of this scene were once more gathered together in the chapel of St. Augustine's, to return thanks to God for a quarter of a century's encouragements, successes, and trials; and to hold a solemn commemoration of those among them, and many students, who had gone to their rest. There were not many who had made part of the former assembly present in the body; but Mr. Hope was there, and his lady; so was Mr. Brett. But there were many new faces, and the sermon was preached at the choral celebration by the present Bishop of Lichfield. It was by no means a gathering of old pupils. For every student on leaving the College makes a solemn declaration that, putting his hand to the plough, he will not look back; and of nearly two hundred who had gone out to work in every quarter of the world, only six could be assembled.

It is premature, as Dr. Bailey justly says, to talk about results. When the jubilee comes round in 1898 (and we hope Dr. Bailey may live to see it) some estimate may be formed, but even then it will be very imperfect. The life of a College may extend over centuries and its influence widen like the ripples of a pond, perhaps onward to the very shore. We expect great things will come of St. Augustine's, chiefly because of the strict religious rule, formed

on the old Catholic models, under which the inmates of the College, teachers and pupils alike, agree to live. St. Augustine's College may claim to have set on foot the restoration of the religious life in England, and the old Benedictines of St. Peter and St. Paul would have no reason to smile at the daily life of the men who have come in their places. Of this discipline, which surely is well calculated to foster that temper of self-sacrifice which is the most God-like element in the nature of man, one of the old students writes that the memory of that college life, with its freedom from anxieties, its happy associates, cheerful gatherings, healthy walks—was by far the happiest part of his life, in spite of the strictness of the rule. And another testifies that the college course and system are simply invaluable—neither is the college course (thanks perhaps to Mr. Keble's advice) too genteel to be practical: "My knowledge of carpentering picked up at St. Augustine's has saved me a small fortune, and has enabled me to build up my own house and church; and by the help of Dr. Lochée's lectures, and a few medicines, I have gained great and good influence over our natives, much to the disgust of their own execrable witch-doctors. Within the last month I have been called to a broken leg and dislocated shoulder, both of which are doing well, and if I receive any fee, it shall go to the Canterbury Hospital."

We will just add the recorded experience of two old students relating to a point with regard to which some difference of opinion exists. One writes: "We want a larger body of European clergymen, and more Mission schools. The native clergy are of but little value for preaching among the unconverted heathen." And another says: "My experience about lay readers has been instructive, and on the whole is unfavourable." And here, lastly, is a hint on another subject:—"We find ourselves in contact with a people in many things like those whom the Missionaries of the Middle Ages had to deal with; people whose imagination has got dominion over their reasonable nature." The writer then expresses his opinion that the swelling chant, reverent services, and the beauty of the sanctuary, would do more to evoke their devotion than anything else.



REPORTS RECEIVED.

Reports have been received from the Rev. C. Boyd and E. G. Sutton of the diocese of *Montreal*; H. Petley of *Newfoundland*; J. B. Good of *Columbia*; H. Warneford of *Antigua*; G. B. Seiffert of *Guiana*; W. Bramley of *Capetown*; W. Greenstock of *Grahamstown*; T. Button and T. B. Jenkinson of *Maritzburg*; S. M. Samuelson of *Zululand*; J. C. Hands of *St. Helena*; G. Mitchell of *Bloemfontein*; B. C. Chondhuri, A. Herzog, K. M. Nath, W. Luther, F. R. Vallings and R. R. Winter of *Calcutta*; J. B. Stair of *Melbourne*; J. W. Stack of *Christchurch*; H. H. Brown of *Auckland*, and S. H. Davis of *Honolulu*.

MONTHLY MEETING.

THE Monthly Meeting of the Society was held at 19, Delahay Street, on Friday, December 18, Bishop Piers Claughton in the chair. There were also present Bishop of Melbourne, P. Cazenove, Esq., T. Turner, Esq., *Vice-Presidents*; Rev. A. Blomfield, B. Belcher, J. Cave Browne, B. Compton, J. W. Festing, C. L. Higgins, Esq., Rev. J. Monkhouse, E. J. Selwyn, General Turner, *Members of the Standing Committee*; Rev. S. Arnott, J. A. Boodle, J. Boodle, Esq., Rev. C. Bull, J. W. Buckley, T. Copeman, Esq., Rev. T. Darling, J. A. Foote, R. Giveen, C. D. Goldie, G. B. Hughes, Esq., J. Pulman, Esq., Rev. H. C. Sanderson, E. J. Selwyn, S. Smith, W. Trotter, Esq., Rev. A. Wilson, T. Wodehouse.

1. Read Minutes of last Meeting.

2. The Treasurers presented the following statement of the Society's Income to the end of November :—

Society's Income for 1874.

A.—*Monthly Abstract of RECEIPTS AND PAYMENTS.*

I.—GENERAL FUND, at the disposal of the Society. II.—APPROPRIATED FUNDS, administered by the Society. III.—SPECIAL FUNDS, not administered by the Society, but transmitted direct to the persons named by the Donors.

January - Nov., 1874.	1. Subscriptions, Donations, and Collections.	2. Legacies.	3. Dividends, Rents, &c.	Total RECEIPTS.	Total PAYMENTS.
	£	£	£	£	£
I.—GENERAL	26,768	13,800	4,048	44,616	70,214
II.—APPROPRIATED . .	6,182	100	3,859	10,141	9,102
III.—SPECIAL	23,210	930	1,623	25,763	20,646
	56,160	14,830	9,530	80,520	99,962

B.—*Comparative Amount of RECEIPTS at the end of November in five consecutive years.*

	1870.	1871.	1872.	1873.	1874.
I.—GENERAL.					
1. Subscriptions, &c. . . .	£23,132	£25,687	£27,474	£27,390	£26,768
2. Legacies	7,720	6,646	7,131	7,419	13,800
3. Dividends	3,510	3,111	3,031	3,184	4,048
	34,362	35,444	37,636	37,993	44,616
II.—APPROPRIATED	6,206	7,339	14,690	6,781	10,141
III.—SPECIAL	10,711	9,086	9,518	9,412	25,763
TOTALS	£51,279	£51,869	£61,844	£54,186	£80,520

3. The Secretary stated that in accordance with Bye-Law VI. the following members would retire from the Standing Committee, viz., by seniority, Rev. A. Blomfield, C. H. Rice, and R. T. West, and by paucity of attendance, Dean of St. Paul's, Rev. J. Cave-Browne, and J. A. Shaw Stewart, Esq., and that the Standing Committee proposed Messrs. Blomfield, Rice, and West, for re-election, and Rev. Canon Ashwell, Lewis

Majendie, Esq., M.P., and Clement Dale, Esq., for election as members of the Standing Committee, and that at the February Meeting the Rt. Hon. Gathorne Hardy, M.P., the Dean of St. Paul's, and Rt. Hon. G. Selater Booth, M.P. would be proposed for election as Vice-Presidents.

4. The Secretary presented the following Report from the Special Committee appointed at the last Meeting, in reference to the Assyrian Christians :—

The Committee report that in their opinion the best way of co-operating with His Grace the Archbishop of Canterbury in helping the Nestorian or Assyrian Christian would be

“(1) To place at the Archbishop's disposal sufficient money to enable him to send out to the Nestorian Christians two Delegates, one of whom at least must be a clergyman, who shall open friendly communication with them and report on the best means of instructing and helping them further.

“(2) To place at the Archbishop's disposal sufficient funds to enable him to procure for the two Deacons, Hormizd and Benjamin, now in this country, instruction in the English methods of education and school management, in printing, and in the English language.

“(3) To ask the S.P.C.K. to confer through its Foreign Translation Committee with Dr. Badger, with a view to printing a correct version in Old Syriac of the English Prayer Book for the information of the Nestorian Christians, and

“(4) To print copies of the Book of Psalms in Old Syriac and English on opposite pages for use in Nestorian Schools.

“(5) The Committee are of opinion that the requisite funds might be provided, at least partly, by a public appeal, if it were headed by liberal gifts from the S.P.G., S.P.C.K., and other associations which appear to include within their scope such an object as the enlightenment and aid of the Nestorian Christians.”

It was resolved to adopt the Report, and to request the Standing Committee to consider and report what sum should be contributed by the Society in aid of the object stated in the Report, and to authorize the Standing Committee, to at once provide, at a sum not exceeding 80*l.* if they see fit, for the board and education for one year of the two Deacons, as suggested in the Report.

5. Read letter of Bishop of Madras, November 3, in reference to a proposal to consecrate a Coadjutor Bishop in his diocese. Resolved that the Society will gladly co-operate towards securing Suffragan Bishops for India, provided that each Bishop is appointed to minister within definite territorial limits, and that such territory shall not be defined so as of purpose to include only the stations occupied by one Society.

Resolved also to apply to the Colonial Bishopricks Fund to undertake the payment of the salary of such Bishop, on the understanding that the Society would pay to the Treasurers of that Fund an annual sum equivalent to a Missionary's full stipend and allowances : also to ask the S.P.C.K. to join with this Society and the Council of the Colonial Bishopricks Fund in raising the salary of the proposed Bishop.

6. Resolved on the recommendation of the Standing Committee :—

“(1) That the departure from Calcutta of the Rev. R. M. Stewart, Principal of Bishop's College, without asking permission, and with the avowed intention of not returning, must be taken as a distinct resignation of his office of Principal of Bishop's College, and that in consequence thereof the office is now vacant.

“(2) That the Society does not think it compatible with the interests of the College that Rev. R. M. Stewart should be reinstated in his office.

“(3) That the Rev. J. W. Coe be requested to forego for the present the remainder of his furlough, and to return at once to Calcutta and undertake the charge of the College as Acting-Principal, pending the decision of the Society as to its future management, and that during the time of his acting as Principal he be allowed an addition of 100*l.* per annum to his salary.”

7. The Rev. H. F. Johnson and Hon. Baron Dimsdale having been elected Diocesan Representatives for the diocese of Rochester; the Rev. E. J. Selwyn and C. R. C. Petley, Esq., for Canterbury; the Rev. and Hon. F. Grey and W. Henderson, Esq., for Durham; Lord Clinton and Rev. F. Hockin, for Exeter; the Right Hon. Sir Michael H. Beach, Bart., M.P., and Archdeacon Randall, for Gloucester and Bristol; W. Layton Lowndes, Esq., and Rev. H. T. Hill, for Hereford; Earl Beauchamp and Rev. Canon Boyle, for Worcester; the Dean of Manchester and H. Birley, Esq., M.P., for Manchester; the said elections, having been approved by the respective Bishops, were confirmed.

8. Read letter of Rev. W. Greenstock, of Port Elizabeth, proposing to make a missionary tour of eighteen months to Matebele diggings and the regions south of the Zambesi. Resolved that the proposal of Mr. Greenstock being a singular opportunity for opening Mission work in a wholly new region, and being offered under circumstances that will not bear the delay which would be incurred by postponing its consideration till the usual time for making money grants, and having regard to the favourable prospects of the Society's income for the year, the Society grant the sum of 450*l.* to Mr. Greenstock for his proposed expedition.

9. Read letter from Bishop Kestell-Cornish, dated October 13, Tamatave, announcing his arrival in Madagascar, and his having confirmed eighty-five native Christians and visited the out-lying stations of Ivondrona and Mahasoia, and his intention to start for the capital on the following day.

10. The Secretary announced that a disaster had befallen the Missionary party under the Rev. J. J. Curling, by which Mr. J. Frewen Moor, a student of St. John's College, Newfoundland, was drowned off the island of Quirpon; and it was resolved that the Secretary do communicate to the parents of Mr. Moor the sympathy of the Society with them in their bereavement, and also to offer to the Bishop of Newfoundland and the Rev. J. J. Curling an assurance of similar sympathy.

11. Resolved, that if in April, 1875, the Funds of the Society will allow, the sum of 150*l.*, the balance due on the Church School built by Rev. J. B. Good in the Mission of Lytton, be advanced to Mr. Good as a loan, to be repaid without interest in instalments at the rate of 20*l.* per annum.

12. The Bishop of Melbourne made a statement in reference to the Fiji Islands, and Rev. R. J. Mullens gave an account of the working of the Kafir Institution in Grahamstown which is under his charge.

13. Mr. J. Pulman gave notice of his intention to move at the next meeting, that the Secretaries be directed to lay on the table the Charter of Incorporation of the Society, and the cases and opinions referred to at the last Meeting by the Secretary.

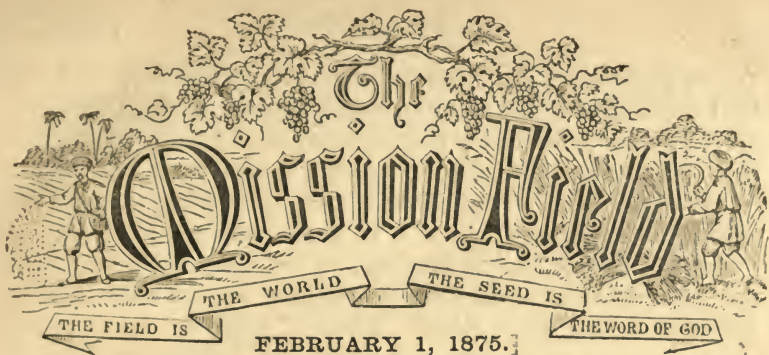
14. All the members proposed in October were elected into the Corporation.

15. The following will be proposed for election in February:—

W. H. White, Esq., East Sheen; Rev. W. S. Grigson, Pennington Green; Arthur Garfit, Esq.; Rev. Spencer Walters; Rev. S. R. Wigram, Prittlewell; Rev. Thomas Langley, Ganerew.

Notices of the following Legacies have been received since Nov. 20.

	£	s.	d.
Alexander Hall Hall, Esq., Emsworth. Hants (duty free).....	1,000	0	0
Rev. John Lucy, Hampton Lucy, Warwick (duty free).....	100	0	0



CHRISTIANITY IN BORNEO.

BY BISHOP CHAMBERS.

IN many parts of heathendom various Christian communities are endeavouring to spread the faith of CHRIST. We must be thankful that our Lord's commands are thus obeyed as far as is possible. Nor do the differences among Christians, probably, perplex those without the fold as much as is sometimes supposed, for most of them are well accustomed to similar differences among their own co-religionists. Now the differences between the seventy sects of Mohammedans, or the various bodies of Hindus, are quite as great as ours, while those which exist between the various religions professed in China, or, to take the case before us, in Borneo, are far greater than any by which Christians are severed. Still, it cannot be denied that our unhappy divisions are at once a scandal to the heathen and a serious obstacle to inquirers, who too often tell the Missionaries to agree among themselves what the Faith of CHRIST is before they ask others to accept it. The representatives of the Church in Borneo enjoy, however, the great and singular advantage of coming before the heathen as (with the exception of the Dutch Missionaries, who labour for the conversion of the natives who inhabit the part of the island which belongs to Holland), the only heralds of the Faith, and so the growth of the Church is in that island almost co-extensive with the spread of Christianity.

Bishop Chambers is chief pastor of the Straits Settlements, a district including Singapore and other adjacent English settlements, which offer vast openings for work amongst both Europeans and natives; he is also Bishop of the Territory under the British Crown known as Labuan; moreover, he is Bishop of the Province of Sarawak, the country governed by Rajah Brooke, of which a Map is inserted in the following paper written by the Bishop at the town of Sarawak, now called Kuching, in November, 1874:—

THE return early in the year of the Rev. F. W. Abé from furlough, to take charge of the station at Kuching, the capital of Sarawak, set me free for the visitation of the Straits Settlements. The results of Mission work there seemed as much as could be expected from the labour bestowed.

At Penang, together with the European candidates, I confirmed four

Tamils prepared by Mr. Belavendrum, the catechist supported by local contributions. By regular services, looking up the Christians in their homes, and monthly visits to nearly all the sugar and tapioca estates in Province Wellesley, he manages to keep some fifty Tamils in the communion of the Church, and occasionally succeeds in bringing a heathen into the fold. To start anything effectual for the Chinese in Penang and the province, we must first obtain help from the Society. Many of the Chinese here have received a fair English education in the Free School. Most of these know something about the facts of Christianity, as they do about other facts of Western history, and apparently with an equal absence of feeling as to their personal concern in them. It is easier to imagine the method which should be used to win them to a higher sense of its claims than to obtain the man to follow it. Sickness has deprived the island rather suddenly of the services of the English chaplain. I join sincerely in the prayer of poor Belavendrum, that "the Lord will send forth a faithful and zealous minister of His Church to lead His sheep to the green pasture of Truth before they are scattered away, and to help him in preaching the Gospel to heathens, as the Rev. Julian Moreton did."

A "Chinaman's steamer" brought me in two days from Penang to Malacca. During the nine days I spent there my good friend Ing-si brought in from the surrounding country several candidates for Baptism and still more for Confirmation. There being a difficulty in procuring the stipend required for a man of the ability of Ing-si, the late chaplain, now removed to Singapore, had proposed that Ing-si should follow him thither, partly to afford him greater scope for his exertions, and partly to prepare him for deacon's orders. However, his people whilst I was there petitioned that he should not be taken from them, and he was loth to leave to a doubtful catechist the flock he had gathered in the last three years. I trust I was not wrong in holding out a hope that, if it prove positively necessary, the S.P.G. may give them a little help.

Another "Chinaman's steamer" quickly took me from Malacca to Singapore. The efforts which are now being made on behalf both of the seamen in the harbour and of the country-born inhabitants will tell indirectly on the heathen. And though the direct work amongst them is far below the needs of the place, I am thankful to the European community that it is what it is. Their contributions furnish the Rev. W. H. Gomes, the S.P.G. Missionary, with house,

schools, and catechists. The various houses and school-rooms being inconveniently apart, and the cathedral (and the hours when it is at their service) being ill-adapted for the use of natives, it has been concluded to erect a complete set of Mission-buildings on a capital site given by the Government for the purpose. I was greatly pleased with one of the plans made by the colonial engineer for a school-chapel, and in another month I hope to find the building erected. The Society's liberal offer is stimulating us to attempt at once the other buildings. The Mission-house is to include accommodation for young men engaged in the work or preparing for Orders. We recently sent on from Sarawak the first of these, Fah-Chang. His knowledge of English is only fair, but he is the best Chinese scholar in our school. It will be a great thing for the work everywhere around, if we can train up some good Chinese catechists and clergy. During the last year we have sought in vain for a catechist from China. Mr. Loi-Fat, who well interprets the Missionary's sermons and addresses, is now also in chief charge of the school, and we sadly lack a good man to follow the people to their homes, workshops, and places of resort.

Amongst the thirty-four persons presented to me at a solemn confirmation held in the cathedral on the evening of Good Friday, were four young Chinese women from Miss Cooke's excellent school. The Nicobar girl in this school, whom I had baptized at my last visit, had died of cholera, to the regret of many interested in her. I have not yet recorded the great satisfaction which it gave me to communicate so many of the young China-women from this school on the previous year's Day of Intercession, and to learn how their frequent retirement for private prayer on that day told of their entering into the spirit of it. There is indeed need to pray that the Lord would raise up and send forth labourers into His harvest! I hope shortly to bring before the Church at home the whole subject of the Chinese in the Straits and in the Malay Archipelago. The chiefs and people of the Malay Peninsula have recently placed themselves (practically) under British protection. The reign of law and order and peace in the stead of anarchy, misrule, and piracy, is bringing down thousands of Chinamen to work or trade in the minerals and other produce of these countries. What can we do for them and for the hundred thousands in the Straits and in other Malayan lands? The oversight of "China in Malaysia" being now committed to me, I must ask my brethren to help me to bear the burden.

Whilst I was at Singapore, Francis Samuel arrived. He is a Tamil catechist well commended from Madras. I was pleased with his appearance, and have been gratified by learning how the scattered Tamil congregation has been gathered by his labours under Mr. Gomes. In a recent letter the colonial chaplain said of him—"He is working admirably; and I think it speaks well for the kind of spirit which his coming has evoked, that the Kling Christians have contributed no less than seventy-five dollars to the Building Fund."

As we approach the western coast of Borneo from Singapore the first river we can enter is the Lundu. On a rising ground some fourteen miles from its mouth are the Mission-house and the pretty church. The Rev. J. L. Zehnder has recently commenced daily service, which is now happily universal throughout this diocese. Elsewhere our services are in the vernacular; here the service is in Malay. Divers races and tongues have congregated in this extreme corner of Sarawak. It was originally the land of the Lundus—a hill Dyak tribe which, cut off from the main branch, has been dying out for a century. In the order of their numbers the present population are Sibuyows, Malays, Salakows, Laras, and Chinese. The more than 300 Christians are composed, in the same order as to numbers, of all these races *excepting* the Malays. Yet Malay is the common language in which they all hold intercourse. In an hour we easily reach the Laras by boat. A walk of six miles brings us to Sadamak, where there is a chapel served from Lundu.

I have just returned from my second visit (this year) to this river. On All Saints' Day and the following Tuesday I confirmed thirty-eight persons, chiefly Salakows and Laras. The work which seems almost at a standstill amongst the Sibuyows (a branch of a Sea-Dyak tribe) seems making especial progress amongst the Laras. They are comparatively recent immigrants from a very populous tribe in the Sambas and Pontianak countries, nominally under the Dutch. There are indications of a possible wide spread of the Gospel amongst this people, if the Master would raise up from amongst themselves two or three teachers of unusual strength of purpose.

From the Lundu mouth a few hours' pull or sail with a favouring wind brings you to the Santubong entrance of the Sarawak river. Some twenty miles up this is Kuching,¹ the head-quarters of the

(1) This town was formerly called Sarawak, the name which is now generally restricted to the province

Government and the Mission. The work amongst the thirty-two to thirty-five boys in the home school has gone on as usual. In the last year or two this school has provided catechists or probationers for most of our stations. Under the daily teaching of the Rev. F. W. Abé, there has been a marked improvement in the singing of the boys, which has given greater life to both the English and Chinese services. By taking on an additional catechist schoolmaster, I had hoped to set the Rev. Foo Ngyen Khoon free for evangelistic and pastoral work both in the town and at out-stations. Sickness however confined the good old man for months to his house. Now we are again making way. I have recently confirmed fifteen Chinese. The bazaar-preaching has yielded us some new candidates for baptism. Here, to see many who listen with interest to the Malay preaching become listless whilst this is interpreted into Kheh Chinese, makes us feel our need of a teacher who can speak Tew-chew—the dialect of most of our well-to-do shopkeepers. It is interesting to see usually the half of Mr. Abé's weekly Bible class of adults reading "turn about" in their Testaments.

Going down the Moratabas branch of the Sarawak river, we come to the entrance of the Quop. A few miles up this is the small river Merdang, on whose first rising ground is a chapel, and the catechist Thomas Webster—of whom and of his scattered flock of Sibuyows more hereafter. Here we go occasionally to administer Holy Communion, and here I hope in a few days to confirm a few candidates.

From the head of the Quop, a walk of three miles through the jungle brings us to the village of the Quop Dyaks. They are all professing Christians, but many of the elder men look back with fond longing to old customs and rites, to which the younger will have nothing to say. I trust that under Mr. Shepherd's charge this village may become (to use a Dyak simile) the *seed-plot* for the numerous villages on the hills of Upper Sarawak and the Sadong. In addition to two or three catechists acting or being prepared here, I have recently taken on a nice-looking intelligent man named Kadiang, the husband of Sarah—a girl brought up here under Mrs. McDougall's kind care. They are willing to live in any Land-Dyak village which receives the Gospel. I hope Mr. Shepherd's strength may prove equal to the long walks required in going about to superintend a few such villages. Sentah, the nearest large village to Quop, where we have long had a catechist, has suffered for want of such superin-

tendence. The old Orang-Kaya there—who took me up to the top of the hill to show me some stones, never before shown to a stranger, “which were the first created things,” and who was an unreasoning opponent of Christianity,—is dead and succeeded by one who is favourably inclined to it.

Ah-Luk—the first China-boy baptized and admitted into the Mission School by Bishop McDougall,—after many years faithful service as a catechist at Quop is on the point of being admitted into deacon’s orders. He has passed a good examination. Whilst living here a while to brush up his manners and theology, the solemn way in which he read the lessons at first almost startled the English congregation.

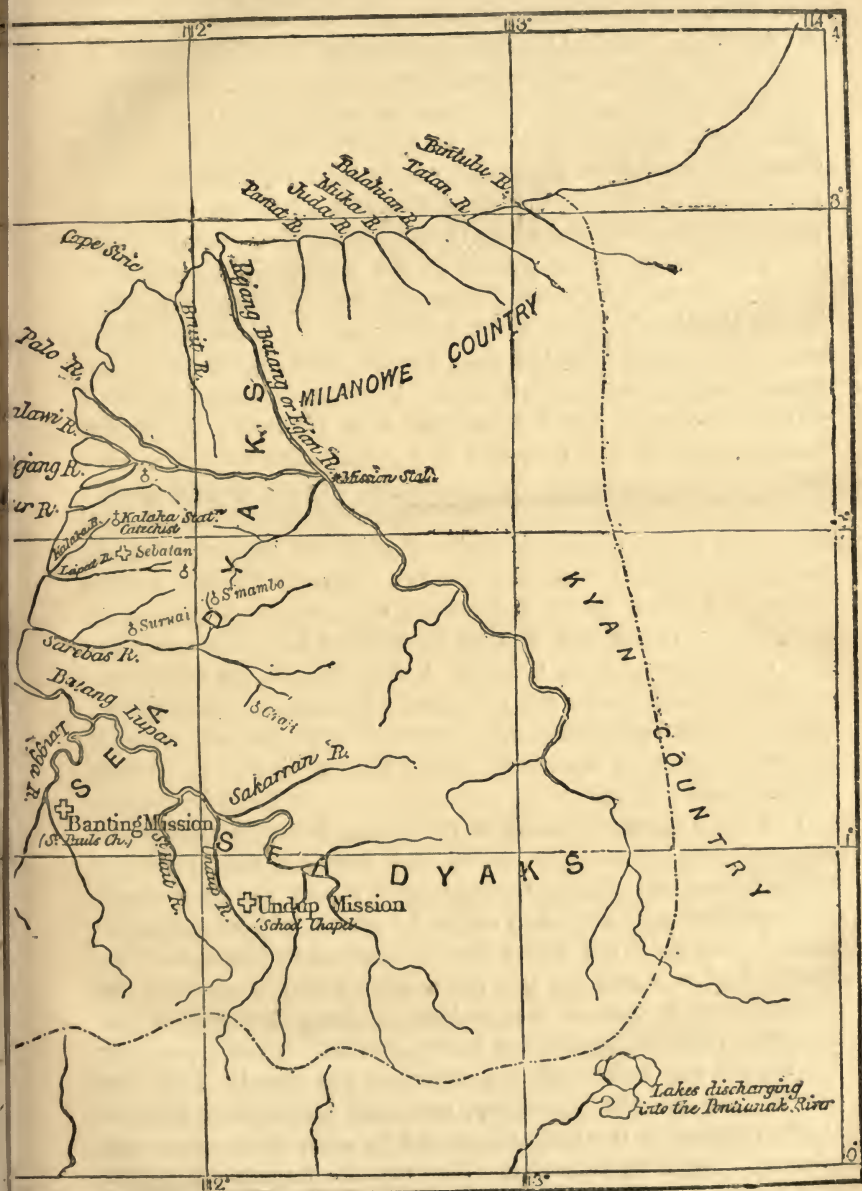
The Sadong is the next navigable river to the east of Sarawak. There are some small rivers between—I have often been glad to take refuge in them in the N.E. monsoon—on which a few scattered Sibuyows have farmhouses. They are occasionally looked up by Thomas Webster. In accordance with my instructions he has extended his visits to the same people on the lower Sadong waters. As he has lately reported that some of them at Riboi, a little stream at the mouth, took an interest in his teaching, I, the last time I went up the coast, took him with me and turned in there. The people would tow me up the narrow stream to the foot of the tumble-down house where they live whilst farming. Eight or ten of them had been taught by Thomas some spelling, hymns, and prayers, and a little Old and New Testament History, somewhat indiscriminately. They listened to the teaching, and joined in the prayers that night and the next morning. I must confess that I was not sorry that my being due elsewhere prevented my spending another night here. The stream is really a creek filled by the tide, and at low water there was only a rill trickling down; so my boat settled on one side in the mud at the bottom. There is little to be feared from high mud-banks when you have a clear stream of water between them and yourself, but sleeping thus does make one feel aguish.

On his last visit here Thomas went a few days up the river Sadong to the Hill Dyaks. He stayed some days, teaching them letters and religion, which they seemed glad to learn. He had been once before amongst them to find his relations, and thought the language would soon come back to him. When a small boy, Thomas was coaxed or forced away to Brunei by the

Malay Rajahs. Finding himself sinking into a slave, he escaped on board an English schooner. Mr. Webster, the skipper, took to him, and had him taught and baptized by the name of Thomas Dyak Webster. After finishing his education in our Mission School, he became a catechist, first at Lundu and then at Merdang. He has a great gift of speech, and can extemporize Christian illustrations and little parables from Dyak life. I fear this facility of talk prevents his properly preparing his addresses and Scripture-readings. I think it possible, however, that by a few months' teaching, especially in the order and method of communicating religious truth, he might be fitted for deacon's orders. His wife is the obstacle; she objects to remove from her Merdang friends and Sibuyow kinsfolk.

Leaving Sadong with the flood-tide, you are rapidly carried into the great river Batang-Lupar. Fourteen miles up it is the mouth of the Lingga, which, after running nearly the same distance through more alluvial ground, passes by Banting Hill, the head-quarters of the Mission of the Rev. W. R. Mesney, now in England on furlough. The people were continually expressing their longing for his return and that of Mrs. Mesney. During the previous winter he had put up a bell-turret on the church, and had replaced the planking of the chancel with iron-wood, of which the nave and the rest of the church consist. During my stay the Christians came up in full numbers, as usual, both on Sundays and week-days; yet it pained my heart to see the little advance they had made of late in knowledge and freedom from superstitious ideas. The two Chinese catechists from the Sarawak School had made good progress, under the care of the Rev. C. S. Bubb.

Coming again into the Batang-Lupar, you pass as you go up many houses on either bank and on the Balow range, in most of which are a few Christians. Further on, passing the burnt site of a house, my Dyak crew told me of an act in which one recognized a "touch of nature," which "makes one kin" to the poor ignorant naughty woman who did it. Her son, whilst smoke-drying some fish, slept, through weariness. The fire caught the thatch, and rapidly spread through the long Dyak house, melting the people's guns and cracking their jars. In the old days the young man's whole family would have become the slaves of those who incurred this loss. A neighbour told the woman what had occurred. Forgetful of the altered state of things, she at once gathered together



her children, said to them, "Death is better than slavery," pulled with them to the Dyak graveyard, and ate and gave them to eat the "tuba" root. One child only survived to tell the story.

Following in the wake of the Bore, a few hours bring you to the town of Simanggang, a little beyond which is the river Undup. After one hour's walk overland, or two hours' pull up the winding river, you reach Sabu, the station of the Rev. W. Crossland. The church, named after St. Luke, was consecrated last year; when the altar-cloth was presented by H.H. the Raneë, who, with the Rajah and other friends, were present at the service. The loudest responses are made by a blind man, who usually occupies a corner in Mr. Crossland's house, where he sits spinning twine for fishing-nets. The people who last year, instead of using their old ceremonies before "making their farms," had attended special Church services, having in the interval lost most of their padi through ravages made by the rats, had this year declined services as a substitute for ceremonies. I was pleased with the progress which the school-boys, especially the four China-boys whom I confirmed, had made under William Howell, who in the beginning of the year came to Sabu from the Sarawak School. William applied to me to be sent to St. Augustine's, Canterbury. I had a long and satisfactory talk with him on his motives for wishing to enter into the ministry of the Church. I shall forward his wishes, encouraged as these are by Mr. Crossland. Chung-qui, who had come here as a probationer-catechist, returned with me to Sarawak, to learn to play the harmonium which Mr. Crossland had recently received from England.

Two miles above the mouth of the Undup is the Sakaran branch of the Batang-Lupar. Our having been unable to do anything for the Sakarans and Upper Batang-Lupars causes me great regret. The entire Sakaran is open to us; and I am not without hopes that some houses on it will before long be reached by Catechists from Padih, Saribas, where the two rivers run up near together. The Batang-Lupar is open as far as Marup. Long ago, when I was up some distance beyond this hoping to find a starting-point for the Gospel, war broke out, and the river was closed. This runs parallel with the Dutch territory, and until recently evil-disposed Dyaks resorted to the border-land, and by turns lived on or took "heads" from either side of it. Now that the Rajah's government is in accord with that of the Dutch on the action to be taken, we

may hope that a year or two's persistent endeavour on the part of both Governments may put an end to the atrocities which have up to this time been perpetrated; and that Christian teaching may soon follow to cast out the spirit which delights in them.

Leaving the Batang-Lupar, and following the coast which now trends to the north, you come to the Saribas, until recently a name of terror to the adjoining rivers. I have usually visited it in company with Mr. Mesney. This season I had to go there alone. We pulled in two tides to the Christian village of Saruai. After arranging to stay here on our return, we went on to Graji, which is about 100 miles from the mouth. A few points below this the main river divides into two branches, thenceforth called Padih and Laiar. At their junction was the town attacked by Admiral Keppel. Defeated here, the Dyaks made a fort on the Padih, on a rising ground near the Graji. On this stands the present chapel. This having been built by the few Christians amidst much opposition from unbelievers, I last year directed Unting to come here from Saruai, with Lipat, his wife. They had both done well. The people seemed greatly impressed by Unting's "faith," and attributed some cures to his prayers. On the Sunday morning there was a celebration of Holy Communion, and in the evening a Confirmation. On the Monday I examined and exhorted the thirty candidates for Baptism whose names had been entered by Mr. Mesney, and baptized them during the Tuesday evening's service. In a tiny boat, paddled by Unting and his brother Buda, whom I found here on a visit, I went down the Padih and up the Laiar to visit two houses where the Tuahs are well inclined. We met Apai-Lipat (*i.e.* Unting's father-in-law) in another small boat by himself. Hearing our object, he accompanied us. At one of the houses, speaking about birds and the omens from them, which (he said) he and his fellow-Christians at Saruai had entirely renounced, Apai-Lipat observed, "In the book of the Creation it is written that God said, *not*, 'Let the fowl of the air have dominion over man,' but, 'Let Man have dominion over the fowl of the air.'"

Going in our own boat down the main river, we stopped for the night at the Malay village of Boling, at the mouth of the Paku. A little way up this is the mouth of the Simambo. Here, getting into two small borrowed boats, we paddle for four hours up a narrow stream winding through an otherwise impenetrable forest, with countless ferns, roots, orchids, and creepers dangling over us from the trees,

to pass under whose fallen trunks we have sometimes to lie flat down in our boats. The people, who have had notice of our coming, are down at the landing-place, ready to convey us to their houses. They wish us to stay in the longer house—their own. But hearing that Apai-Long (who has always been my host) is sick, I go over the valley and brook to him. Balasan, a Banting young man, who accompanies me, has to pay for my choice. The heavy rain causes the water to rise over the trunk-bridge, and on either bank it is above our knees. Through this we have to wade to and from church, which is close to the longer house, and Balasan is soon down with ague. I was glad to find Uji, the real Tuah of this house, at home. He had forsaken his own Christian followers, through his hankering after heathen ways. I was told that he had done this through some fancy that as a professed Christian he would lose position. To me he professed that he had been alarmed by a dream, in which he was ordered to make a great Head-Feast. Hereupon Buda told how, that, when similarly ordered to go on the war-path, he had defied the Devil, and no harm had come of it. After Holy Communion the next morning, when twenty communicated, we paddled back. There is a very much nearer road overland to Saruai, but before—in better weather—I had had enough of it, running, as for some distance it does, through the swamps of abandoned farms, and being without forest-shade.

I had not been long seated in Indun's house at Saruai, before she and four other women were sitting round me, reading Mr. Mesney's translation of St. Luke's Gospel in Dyak, and Mr. Zehnder's of the Epistle to the Romans in Malay, which I had brought fresh from our press. The daily service here is usually well attended. On Sunday we received together the Holy Communion, and at nine that night put off from the muddy landing-place.

Two months later I was on my way to Saribas from another river, when I received news which altered my course. Henceforth, until Mr. Mesney's return, Mr. Perham—whose people are all from Saribas—will have the superintendence of this river.

A sand-bank, dry at low water, protects the channel from Saribas to Kalaka. This river, not far from the sea, divides into two, the Sesang and the Krian. By pulling well up the latter—the main stream—you reach in a tide the mouth of the Sebetan. If you have had much experience of forcing and cutting your way through the old trunks lying in and athwart this river, you will be glad to follow the main

stream a few miles higher to the picturesque fort and town which the Resident has made at Saratok, and to put yourself under his charge, until after a walk of four miles you emerge at Sebetan village in time to hear the new bell ringing in the people and the Rev. J. Perham, their Missionary, to their hearty services. After three or four days happily spent with them, during which nearly fifty of us communicate together, we go higher up the river to Tamudok. The few Christians here having built a little prayer-house, Mr. Perham has sent a married catechist, Esau, to live with them. He was a captive educated in the Sarawak School. He is a Dyak of the Upper Rejang, and I hope in two or three years he will be fitted to return with his own brother Igo as a Missionary to his own people. Mr. Perham has also sent Buda to Sedi, where he seems doing well. When discussing the subject last year, we preferred a station for him either on the Sesang or the Upper Krian, where we had found the people ready to receive instruction. Buda, however, pleaded for Sedi. It is on the Nyabur, the river beyond Kalaka, whence you see the mouth of the Rejang river, with which it is connected by a water passage. He carried the day by proposing to do some preparatory work amongst the Milanos, who occupy the lower Rejang.

As going up last month to Labuan I passed along a coast inhabited by the Milanos, and listened to the two chief residents' description of their numbers and condition, I resolved that I would more earnestly than ever beg the Society to send out a Missionary specially for them.

Of Labuan—notwithstanding the pleasant week which I spent there—what can I write but a regret that “paucity of Colonial Funds” has deprived the place for two years of a clergyman, and a hope that with the finding of the long-sought first-class coal a day of better promise is about to dawn upon the island and upon the natives—there and upon the mainland in a condition of life, like, but superior to, that of our Dyaks. I have a letter from a Saribas Dyak—Insul of Graji—to announce his return after spending a year trading on the coast, 150 miles N.E. of Labuan, in which he gives specimens of the language, and says, “The people rejoiced to hear the Gospel news.”

WALTER LABUAN AND SARAWAK.



VISIT TO THE NEW MISSION OF SEDI, IN BORNEO.

BY THE REV. JOHN PERHAM, MISSIONARY.

THE Bishop visited my Mission of Krian at the end of June, and confirmed there and at Tamudok, nine Dyaks. Esau is the catechist in charge at Tamudok. During the month of July, as I had been in bad health for some time, I went to Kuching, where the Bishop kindly invited me to stay with him. Soon after my return to Krian I went to Tamudok and administered Holy Communion to those who were newly confirmed, and baptized two lads and a little girl. In September Buda arrived from Sedi after a Missionary journey on the Seblak river. He reported that there was a good opening for Christianity in the district, and advised me to visit it, which I hope to do soon. I arranged to go back with Buda to his Mission at Sedi, but for some days we were prevented by sickness in the premises, and other causes, and by the low water in our little Sebetan river. However, on the 22nd we made an effort to get my big boat out of the river, and by dint of pulling and lifting, in water and out of water, we succeeded in getting it some distance down the river; but at last we came to a monster tree-trunk fallen across the stream, and as all further progress was impossible we had to return.

Sept. 23.—Made the final start. Walked through the jungle to the boat, which we soon got in order. Unfortunately for my material comfort, whilst putting my tin of biscuits in the boat the cover managed to drop off, and down went all my nice dry biscuits into the water at the bottom of the boat, and we had neither the time nor the means to dry them.

Sept. 24.—Arrived at Kabong, the mouth of the Krian river, and remained there during the day.

Sept. 25.—At daybreak put out to sea with the ebb tide, which soon brought us to the entrance of the Nyabur river, of which Sedi is a branch. This was a bit of coast I had not seen before, and very pretty it was, with the mouth of the great Rejang in the distance—pleasant to view, but dangerous to boat navigation in bad weather owing to the sand-banks on that part of the coast. We had an intimation of this when the strong full moon tide made, and we found ourselves tossing about on the rolling waves produced, not by the wind, but by the rush of the tide over the sands. Happily we were near our haven, and we made a bolt over the breakers for the

shore, and landed nearly opposite the entrance of the small passage to the river, and a little pulling of the boat brought us into still water. The flood carried us up to Buda's house the same evening. Our passage up the Sedi was very slow, and the mosquitoes poured into us from the Nipah palm, which abounds on both banks, and gave us no peace until we arrived at our destination.

Sept. 26.—A fowl which I had brought with me, and which was left during the night hanging up by the side of the boat, was nowhere to be found. No doubt an alligator had him for his supper.

Buda has an upper story to his house, where he has been accustomed to hold service. It reminded me of the upper room of the Apostles ; and with some additions and fittings would bear a church-or oratory-like appearance. Here we fitted a temporary table for Holy Communion, and then sent messages to some Christians and others who had been expecting our arrival. The Christians are from the Saribas Mission, and I had to inquire who were confirmed and who were not. Two only were communicants. In the evening Mparak, some time a school-boy at my Mission, came over to see me. He had not forgotten his reading. At night I spoke to two of the candidates for baptism on Christ's work of redemption.

Sept. 27.—Sunday. Early in the morning arranged for the celebration of the Eucharist. The Christians and others assembled about 9 A.M. when we began service, the shell of a big turtle doing duty as bell. Congregation, 30,—communicants, 7. During the day I spoke to the candidates for Baptism, and we had service again at 3.30 P.M., when I baptized fourteen adults and children. About 5.30 P.M. I went with the catechist to Apai-Dun's house, which is very strong against Christianity. They have innovated upon the old custom, and added to their superstitions ; they are, moreover, great dreamers of dreams, and are continually holding festivals in consequence. Apai-Dun had a dream in which was revealed the difficulty of getting to heaven. In the dream he saw heaven as some high place or house to which people were climbing up as best they could ; but some were falling down, some hung suspended in mid-air, some were clinging about the door but unable to enter, and only a very few got in. The conclusion, or rather interpretation, was : what is the good of becoming Christian, when, after all, the ultimate goal is so uncertain ? No doubt Dyaks often concoct dreams out of their waking thoughts to suit their interest, yet they are, as everyone knows, implicit believers in the reality of dreams, and will not spare expense to

atone by ceremony and sacrifice for a bad one. As a man is, so are his dreams, and Apai-Dun being an opponent of Christianity very likely has his dreams in support of his opinion. Another old man in the house regards material prosperity as the proper proof of a true course of action, and has declared that until every Christian is a richer man than himself he will not become a convert. Other opinions are that poverty follows upon the adoption of Christian customs, and that Christians cannot be successful farmers. On opening the subject of Christianity they at first seemed disinclined to have anything to say to us, and intimated that they preferred their own customs; but by degrees our conversation led on to the consideration of God and the soul, a future existence of happiness or misery, the responsibility which their own previous knowledge of God imposed upon them of seeking Him and serving Him, and the shortsightedness of providing for one world only. I also tried to remove some of the common objections. The old Dyak above-mentioned, towards the end of our visit, gave it as his opinion that the rich, the well-to-do, and the brave in war were favourites of Deity, but that the poor and suffering were as fowls which are made for the convenience of man, to be killed and eaten.

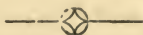
Sept. 28.—After coffee and prayers Limping and Mparak and I set out for Mpungan's habitation. He is one of the Christians removed from Saribas. Half-an-hour's walk through jungle, bogland, and bog-farms brought us to Mpungan's farm, where we found him, his wife, and two little girls up to their knees and waists in bog, chopping, clearing, and treading what remained of grass, &c., to prepare the ground for seed. One might have thought there was very little for grains to strike root into, but it is in reality very good composition for rice-bearing. A little more walking brought us to his "langkan," *i.e.* palm-leaf shed raised upon posts, *about* twelve feet long by nine feet wide, the sole habitation of the family of five, yet there are hundreds of poor wretches in civilized England who have worse permanent dwellings. The "langkan" is only a temporary dwelling-place. No sooner were we seated than some Dyak morning callers came, and one of them told me that in the night she had seen in a dream a woman come and pour some water upon her head. She was baptized the day before, and she regarded this as a confirmation of the act from the supernatural world of spirits. I knew it was useless to go with her into *that* subject. After a short talk we returned to our quarters, and soon after came an old Dyak

who was prevented from coming to be baptized the day before. He seemed a good old native, and quite earnest in his profession of Christianity. At 3 P.M. we had Litany, and after that I baptized him.

In the evening we went to teach in the house of the head man of the district. After conversation upon indifferent matters I began the subject of Christian worship. These people seemed to me to be less intelligent than almost any Dyaks I have ever met with, and were very uncertain as to Who and what GOD was ; but the catechist showed them from their own native lore that they ought to know there was One great GOD above all, Who takes care of the affairs of men. Then, as usual, we got on the subject of the soul and its future existence, and several opinions were here expressed : some thought a man had seven souls ; some two, one of which died with the body, and the other went on to Hades ; some that he had one only. Some thought the soul died with the body, but these could not substantiate that probability, and at length it seemed to be comprehended generally that its future existence was a truth. Dreams and ghostly appearances were discussed by them here ; and afterwards I spoke of the Resurrection of the SON of GOD from the dead, and of His bringing life and immortality to light by His Incarnation and Glorification. Then the chief man told a story of somebody in ancient times coming back from the spirit-world for a short time. One man, in apparent earnestness, asked if a bad man could enter heaven. "If a man had committed adultery or murder, would not Allah Taala refuse to receive him?" This led me to speak of pardon of sins through the sacrifice and death of CHRIST on our truly repenting of evil. So passed the evening. I begged them to consider earnestly all these things with the catechist, who is now resident among them, and then retired to my curtains.

Sept. 29.—Early in the morning I walked back to the catechist's, and after morning prayers and my last instructions to Buda, I left with the ebb tide, and got out to sea through the narrow river passages, over which the mosquitoes seemed to reign supreme, and were not slow to claim their dues from our itching faces and hands.

There are twenty-five Christians under Buda's care at Sedi, most of whom are as yet unconfirmed. Buda's upper room only does duty as church until a better can be built.



FROM LONDON TO ZULULAND.

JOURNAL OF BISHOP CALLAWAY.

AUGUST 24, 1874.—We left London by an early train, and assembled all our party, except two, at Southampton. The Rev. J. O. Oxland and Mr. Tonkin had arranged to join us at Plymouth.

Aug. 25.—Had a special early Communion at St. James's, at which about thirty communicated. On landing last year on a Sunday, we went to this church,—Mr. Kebble's—to return thanks for our safe voyage; and we liked again to quit England after Communion in the same place.

After service we went to a breakfast provided by Miss Mackenzie for the Mission party and friends of the Mission; a pleasant, but hurried meeting, as we had to leave the docks at 10.30 A.M.

As we were about to quit the hotel, we met Mr. D. B. Scott of Natal, who had taken his passage in the *European*, accompanied by his niece. We had also Miss Anderson, a Natal friend; and on getting on board we found Mr. and Mrs. Woodruff, also Natalians, among the passengers. Miss Townsend went on board with us, and accompanied us to Plymouth.

Aug. 26.—We left Southampton in the afternoon of yesterday, and on awaking early this morning, found ourselves going into Plymouth Harbour. Some of the passengers went on shore to get some things still wanted for their voyage. The first tug which came out brought Mr. Tonkin, and soon after the Rev. P. H. Newnham and Mrs. Newnham, and two of Mr. Oxland's brothers came on board. I was glad to see Mr. and Mrs. Newnham; they were to take charge of Miss Townsend. Mr. Oxland, who is an old sailor, came out in a cutter, just in time to secure his passage; we were ready to start, and steam was up, before all his luggage was on board.

We at once communicated with Captain Jefferies on the subject of having services on board, and it was arranged for us to have daily morning service in the saloon at 10.30., and on Sundays on deck if practicable in the morning, and in the saloon in the evening.

Our party consisted of Mrs. Callaway, Miss Callaway (*alias* Button), Miss Kirkpatrick, Miss Phillips, Miss Richardson, the Rev. J. O. Oxland, Mr. Crawley, who held a licence from the Bishop of Lincoln as catechist, Mr. Hamilton, Mr. Tonkin, and a lad named

Henry Cooke. I had also taken in charge Mr. Blair, the father of Mr. Blair the printer. There were a large number of navvies on board, going to Capetown to work on the railway. Mr. Crawley soon found them out, and held a service with them on Sundays and Wednesdays.

None of us suffered much from sea-sickness, some not at all, so in a few days we determined to devote a portion of our time to learning Zulu. We assembled immediately after morning service, and, with scarcely an omission, worked daily for about an hour and a half, except on Saturdays. Some of the party made rapid progress, and the benefit was great to all.[†]

The voyage was so prosperous and so devoid of incident that there is nothing of interest to record. As regards myself, I was able to work as usual, with almost the same regularity as on shore, until the last week, when I began to feel the ship life, and to find it very difficult to work regularly. The others attended to their several works, and nothing unpleasant happened during the whole voyage.

Sept. 21.—On rising early this morning, I found the steamer anchored opposite Table Mountain. The sun had not yet risen, but the East was streaked with purple light, which was reflected on the sides of the mountain, producing a most beautiful and striking effect. We soon communicated with the shore, and got into the harbour a little before seven. Mr. Trew, the Postmaster-General, coming on board for the mails, told us that, being St. Matthew's Day, there would be early Communion at 8 A.M., and that the Bishop was to hold a Confirmation at St. George's in the evening. We determined to go all together to the early celebration, having had but one Communion on ship-board. We got there in good time, Canon Lightfoot celebrated. After service we saw Miss Fair, who kindly took charge of our three young ladies. We went to the Dean's to breakfast. The young men went back to the ship. The greater part of the day was spent in paying visits of friendship or of business. We again dined at the Dean's and went to the cathedral to be present at the Metropolitan's first Confirmation. It was a solemn service, and a large number were confirmed.

The *Kafir*, the steamer by which we were to proceed to Natal,

(†) They have got over many of the preliminary difficulties, and it will convey some idea of the advantage of thus working with them, if I say that the Rev. J. O. Oxland has already, —that is, on *October 17*, and again yesterday—conducted the service in Zulu! But he is unusually apt in languages, and he worked hard and diligently.

was in port on our arrival, and we were glad to hear that she would take us on the following day.

Sept. 22.—We left about 6 P.M., and reached Algoa Bay on Friday the 25th, at 12.30 P.M. Archdeacon White came on board, but as the captain did not intend to stay more than an hour, and evidently did not wish the passengers to go on shore, I did not land. I had much wished to see Mrs. Greenstock, to give her a report of the Bishop of Edinburgh and Mrs. Cotterill. We left again at 2.45.

Our voyage to Natal was most pleasant, we were almost always in sight of land; it seemed as though we might be in a large river. We could see hamlets, and farm-houses, and native huts, and natives themselves with their cattle and dogs, or collected along the shore, and lighting fires for the purpose of gathering and roasting the rock oyster with which the coast abounds. We reached East London on Saturday at 8.30 A.M. to land some "surf-men," that is, men who are engaged to work the barges and boats through the surf, which beats upon the shore, rendering it always difficult, sometimes dangerous, and occasionally impossible, to communicate with the land. We left again at 9.30. It was impossible to do anything during the day; we were steaming along with a calm sea within a very short distance of the land, and our Mission party was looking out anxiously to catch the first glimpse of Kaffraria. At 1.30 P.M. we passed the Great Kei river, the southern boundary of the diocese. It was with strange, deep feelings one looked on the beginning of the vast territory in which we are called to do a work for God. Every one of us stood, —doubtless each with peculiar impressions,—looking on the country of our adoption, and the scene of our future labours—of our successes, pray God it may be so to His glory, or of our disappointments. The extent of the diocese will be comprehended when I say that we did not reach the Umtamfuna, the northern boundary on the coast, until 7 o'clock on the following morning. At 10.30 on Sunday we were opposite the Umzimkulu, and at 3 or 4 P.M. were abreast of the Umkomanzi-mouth, that is not more than thirty miles from Springvale. How our hearts leapt towards our people and our home! But we knew that it would yet take two or three weeks with our utmost diligence to reach them.

About 8 A.M. September 27, we caught sight of the Bluff-light, Natal, and about 9 P.M. we dropped anchor in the outer anchorage for the night. I rose early in the morning, and looked at the barred entrance to the harbour, which I entered nearly twenty years ago

under such different circumstances. The Bluff lighthouse, and the harbour works, and the Berea dotted with villas, all showed what a progress had taken place in the twenty years. At 6 the steam-tug came and gave us a pilot,—Mr. Hodges, formerly churchwarden of the church built chiefly by the energy of the Rev. A. W. L. Rivett, at the Point. We passed the bar without a difficulty. It did not seem to exist. Yet until the day before, no vessels had been able to cross for fourteen days! We felt very thankful for our pleasant rapid voyage and safe return to Natal.

As we lay at anchor in the Inner or Bluff channel, I was again struck with another symptom of progress. We were soon joined by boats from the other side of the bay. Many of these were not only manned, but owned by natives and coolies, who were clothed, spoke English, and were as keen as their white brethren in bargaining. I was amused with one lazy owner of a boat, who engaged another native for 1s. 6d. to take his boat with some meat to the *Basuto*, which was lying close to us.

I sent a note on shore asking Mr. James to send out a boat at once for me and my party; but as no boat came, I availed myself of one which Mr. Pinson had brought for Miss Anderson, and in which I was allowed a place, to go myself to try to hasten matters. The tide was running out rapidly, and it was not without hard rowing that we made the landing. I went at once to the Custom House, gave in my papers—that is, a list of all the contents of our boxes and their value—got a clearance ticket, then went to Mr. James; but alas, the time for getting my people from on board had passed,—the tide had gone out, and not only that, but a strong wind rose which lashed the whole bay into foaming waves. So here I was on shore alone, and with nothing but what I was wearing. As I left James's office, I saw Bishop Macrorie, who had come down to see me. His greeting was warm and affectionate. And very many of my old acquaintances gave me their most hearty welcome. Nothing could be done at the harbour, so leaving directions to have every effort made to land the others, I went to Durban by rail, and met Mrs. Macrorie, Mrs. Warrington, and some of the Bishop's children. I secured accommodation for us all, took the whole omnibus for Pietermaritzburg for the following Friday, and saw the transport agent to make arrangements for the conveyance of our baggage. I went down to the Point by every train, but found it impossible to get on board, or to get my party on shore. I went to

the hotel by myself. I cannot say I liked the feeling of being thus alone in Natal !

I arose early, and after attending to some matters, went by the first train to the Point. Unfortunately, it was a general holiday. Fewer trains went, and I could not get down till 8 A.M. It was still rough and the wind blowing, and I do not feel sure that my party or their belongings would have been landed on that day, had I not taken up my post on the pier, and urged the people to do the needful work. At length I was glad to see two boats coming, tossed about on the waves, and all in them, except the boatmen, using their umbrellas to keep off the spray and the rain. As the boat, in which were Mrs. Callaway and the ladies, touched the pier, to my horror, I found she was leaky, and that there were several inches of water in her ; the ladies had had to practise all kinds of ingenious contrivances to keep themselves and their bags out of the water. The next boat was better, and brought the men. And here the port people thought they had done enough. But I did not. I did not intend to leave without all our personal luggage ; so I got a couple of boats, and sent them off with Mr. Oxland, who is possessed of considerable executive power, and at length we got all we needed landed, put on the rail, distributed to the several owners, and transferred to the hotels, where our hungry party sat down to enjoy their *breakfast* about 12 o'clock—their first meal on shore. All were cheerful and happy ; no murmuring, no thought of murmuring. But after breakfast I must confess all looked, not only better, but better tempered !

Sept. 30.—We had hoped to be able to be present at the Communion yesterday at St. Cyprian's, but as this was impossible, the Bishop kindly consented to have early Communion for us to-day. All of our party but one attended, and we returned heartfelt thanks to GOD for His great mercies.

On our way home I noticed an empty mule-waggon, standing before Schenk's office, and at once went to inquire whether it could take our personal luggage to Pietermaritzburg at once. "Transport" is very expensive ; oxen have died generally throughout the colony, and are now worth almost twice as much as when I left ; and mules are very generally used now instead. It was curious to see such a change effected in a year. I had to pay Schenk 18*l.* to take as much as he could put on the waggon to Pietermaritzburg. I told him to find another waggon to take the heavier

cases, not immediately wanted, to Richmond. And the next day, as I was walking through the town, Schenk ran up to me, saying there was a waggon just come in from Richmond, which, if I wished, would take up my things. I, of course, was only too glad to engage it. We were obliged to be very energetic; but, by dint of perseverance, in forty-eight hours after we all landed all our luggage was landed also, and on the way to Pietermaritzburg and Richmond. An expedition so unusual gave rise to many exclamations of wonder.

Oct. 2.—We left Durban by omnibus about 6.30 A.M., and reached Pietermaritzburg after a hot, dusty, fatiguing drive, about 5 P.M. The Bishop and family had left the day before; and on our arrival we found everything arranged for our reception. Mrs. Callaway and myself and daughter went to the Bishop's. The ladies to one boarding-house, and the men to another.

Oct. 4.—I preached at St. Saviour's in the morning, and at the native chapel in the evening. Mr. Oxland preached at St. Saviour's in the evening. After the morning service, on my way back to the Bishop's, I saw three of our Springvale people, who had come in with horses to take our men-folk to Springvale. There was Willy, the lad who accompanied me through Kaffraria; during my absence he has been baptized and married; and his whole bearing was that of an advanced and improving man. And George, a younger brother of the Rev. William Ngcwenza, a fine lad, so much grown and become so manly in appearance that I scarcely recognized him. The other was a boy, a younger brother of Daniel. They were all delighted to see me. It was worth while going away for a time, to be greeted by such loving eyes. I took them back with me to the Bishop's to see their mistress and their dear Inkosazana.

Oct. 5.—Monday morning we had made arrangements for the four gentlemen to set off early on horseback, as everything is very expensive, and no good could arise from delay. I am sorry to say that my own horses have died during my absence, and that the disease which has been so fatal among cattle has not spared my own herd. I have lost between 250*l.* and 300*l.* worth of cattle during my absence; and at the present time they would be worth nearly twice as much. It is a very severe loss in many ways; and interferes with my plans seriously, for I have now but a few trek-oxen, and they are all small and young. It was a sorry set of horses on

which they set out about seven o'clock, all having been borrowed, for the most part of natives.

Oct. 7.—About noon my own waggon and two others, one belonging to John, and the other to Noko, came up to the Bishop's. Another happy joyous greeting was given. Arrangements were made for immediate departure. We loaded my waggon, in which Mr. Blair and Henry Cooke were to travel, at once; then John's; and left the remaining cases to be placed in Noko's, which required repairs. But they did not leave till the following day.

Oct. 8.—Our arrangements for getting to Richmond were these :—The Bishop kindly took Mrs. Callaway and Miss Croome; the latter having come in to meet us, leaving her horse at Richmond, and coming on by the post-cart. Mr. Albert Button lent me his "trap" and horse, and Miss A. Button drove me and her sister. Miss Kirkpatrick, Miss Phillips, and Miss Richardson, rode in a two-horse spring covered cart, hired for the purpose. The Bishop left first. We followed at a distance of about a mile. The others followed at some distance behind. But we all met for breakfast at the Umlazi; and about 10 A.M. again set out in the same order. We all reached Richmond between 12 and 1. It was very pleasant to see again my good old friends, Archdeacon and Mrs. Fearne. Some of us stayed at St. Mary's; indeed we all dined there. The Bishop, almost immediately after dinner, returned to Pietermaritzburg. The young ladies went to Mr. John Nicholson's, who is always kind and hospitable; and we stayed at the Archdeacon's.

Oct. 9.—Our arrangements for the day were as follows. The Archdeacon was to drive Mrs. Callaway and myself to the Umkomanzi; Miss Croome and Miss Callaway were to ride on horseback with the Rev. Thurston Button, who to the great joy of his sister came to meet us yesterday. He is as bright and energetic as ever, and gave a good account of his work at Clydesdale. The young ladies were to travel in an open spring-cart drawn by four oxen kindly lent by the Archdeacon. Miss A. Button was to drive alone, as the roads are very steep and too much for one horse. I first went with Miss Callaway to call on the Nicholsons. I was glad to find that the ox-cart had left long before. Our journey to the Umkomanzi was rather fatiguing, for the Archdeacon's own horses were footsore, and one of those he had borrowed was untrained and caused us a good deal of trouble, and, I am sorry to hear, gave much more trouble to the Archdeacon on his way home.

We reached the Umkomanzi at about 12; the others had been there for some time. Mr. Leask, the brother of Miss Leask who was formerly schoolmistress at Springvale, had most kindly provided refreshments for us. When we had been here about an hour, a cry was raised that some Springvale people were coming down the hill. They were Mr. Davis and Miss Sunny Dore. Mr. Davis looks well, and Sunny was as glad to see us as though we had been her own relations. The Archdeacon could not go on with us to Springvale, so we had to make a new arrangement of ourselves. Mrs. Callaway was placed in the ox-cart with the young ladies. Miss Callaway took Mrs. Jenkinson's horse. She is staying at the Archdeacon's to help in St. Mary's College during the absence of the principal, and had ridden with us to the Umkomanzi, expecting to meet Mr. Jenkinson, but he was ill, and so prevented from coming. I got into Mr. Button's trap. Mr. Button, Miss Croome and Miss Callaway rode on together by a short cut, whilst we had to drag up the long hill from the Umkomanzi, and to go a very considerable round before meeting them on the Inhlavini. When near the top of the hill, we saw Mr. Broadbent and the Rev. William Ngcwensa coming on horseback. Both looked well, especially Mr. Broadbent, and full of joy at our return. A little further on we were met by one of Uhhili's sons on horseback, and soon after two little boys of the same family, who had walked so far, a distance of at least eight miles, to get the first peep at us. Of course we had to stop and receive the greetings of all. The descent to the Inhlavini is very bad; I walked down all the way and all got out at some places, except Miss A. Button. We all met at the Inhlavini, and having crossed, set off in three separate parties; first those on horseback, then the trap and horse, and the ox-cart came last. As we came in sight of the top of the hill, which is the beginning of a long flat which leads to Springvale, we saw that it was crowded with natives, who had come thus far, about three miles, to meet us. They were standing on the highest point of the hill, so as to command the most extensive view of the country and road by which we were approaching. Miss Callaway was about a mile in front of us. We could see the people, when they first caught sight of their beloved Inkosazana, move away from the highest point to go to the waggon road. We saw them meet. And then such a huzzah! It reached not only us but those in the ox-cart, a mile or two still further back, and resounded throughout the valley. Then I, accompanied by Mr. Broadbent

and William approached. Some children were posted to catch the first glimpse of us, as we ascended the last steep piece of hill which leads on to the flat. When they first saw us, they began to caper and clap their hands, and then giving one last, long, earnest stare, as though to assure themselves of the identity of the person they sought, they ran back and gave notice of our near approach. And again the same huzzah resounded; and hats were raised and hands waved, and men, women, and children all gathered round me to grasp my hand, and to express their delight at seeing me again. We all waited here for Mrs. Callaway, walking in and out among the several groups, asking and answering questions,—all alike bathed in a flood of gladness. Mrs. Callaway when she appeared was greeted by the same hearty huzzah; and all the people gathered round the cart to seize and kiss her hand.

When the salutations were over, we again set out. Many of the young men had horses, and away they galloped in front, at the side, and behind us; the little boys ran after, trying to keep up with us, whilst the women stayed behind, surrounding and bringing up the ox-cart with Mrs. Callaway. Miss Callaway's horse became troublesome, so she gave it up to Master Jenkinson, and got into the trap with me, and we went on to Springvale together. Within about a mile we met Mr. Oxland and Mr. Tonkin, and heard they had had a pleasant journey, and liked Springvale much more than they had expected. Soon after we met Mr. Crawley and Mr. Hamilton with Miss Jenkinson and the baby. As we approached the lower end of the avenue, we found that they had prepared elaborate decorations for our welcome. In the middle of the road, near the lower gateway, was a large British flag; the gateway was filled and surrounded by another concourse of people, and was decorated with an arch of green, surmounted by a legend, on the outside "*Welcome*," and on each side a small flag; on the inner side another legend, "*Jabula-ni*,"—"Rejoice ye." As we reached the entrance all the men raised their hats, and shouted with all their might a welcome to us. And the same was repeated when Mrs. Callaway came up. Mr. Jenkinson, who is not well, welcomed us warmly as we got out of the carriage; and our dogs recognized us, and were almost frantic with joy.

It was very affecting to be so welcomed. All who knew us gathered round us, shaking hands and looking with loving eyes into our faces, as though they could not look enough at their newly-

restored friends. New faces of those who had come to reside in the village since we left came to greet us also; and the little children, out of whose memory we had passed, came up to us with affectionate confidence, as though they knew us well, and could trust in us.

But we sadly missed one who would have been first among those who met us,—dear Umpengula! We saw some of his children. But where was his widow? I looked in vain for her face among the people, and could not understand why she did not come. At length I found she had essayed to come to us again and again, but could not for her grief, and had turned back again. Miss Callaway disappeared. She had gone to find her. When I heard this, I too went towards her cottage, and found them coming walking hand in hand, poor Mary in complete mourning, and looking very sad and bowed down. She said she did not like to meet me, she felt I should be so sorry for my friend! We took her to Mrs. Callaway, and then went with her to his grave. We felt no doubt there. We could not wish him back.

During the next and following days very many outside natives came to see us in a succession of groups. Among them came Uggetu, who has been my trusted foreman for years. He told me he had been ill, but added, "Now you are come back again, it is of no consequence. I could die now." Utshinje, the old man, who, when he heard of my intended departure for England, said the white men had killed them, because they had stripped off their blanket, came, and remembering his former words, said, "Oh, it has been cold during your absence. But our blanket has come back, and we shall be warm." I asked Unsiki, the lad whom I told I was sorry to leave him outside in the cold, and who has since that been baptized, whether it was not more pleasant inside than out. He replied, "Oh, yes, now you have returned, we shall not be cold, we shall be very hot." Utoi, as he shook hands with me, left a shilling with me. It was his thankoffering, he said, for my return, adding, "My cattle have died since you have been away, or I would have brought an ox." Koto also came, and as he looked at me, his aged face and eyes glowed with a youth-like energy, as he told an old man, sitting by his side, in most warm expressions of gratitude, that I had cured him of a troublesome disease by an operation.

Thus our return has been welcomed in a most hearty way both by Christians and heathen; and many are hinting at their wish or intention to accompany us to Kaffraria.

This station of Springvale is very much in the same state as when I left it; perhaps a little less appearance of order and discipline. But, upon the whole, the work has been carried on well. Mr. Jenkinson has done well. And, I must not omit to say how diligent and thoroughly devoted to the work Mr. Broadbent has been, labouring always to keep things in their places, and to have everything done in the way he knew I should wish to have it done. We are also under very great obligations to Miss Croome, for her efficient attention to domestic and other matters.

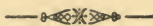
Highflats, I fear, has much fallen off. There has been sickness there, as well as here, and a large family that had become Christians has removed in consequence to the sea-coast. The school has dwindled, and the heathen around appear to be less affected by the presence of the Church there.

As to the work in Kaffraria, it is premature to say much. There is every prospect of the Church being able to do a great deal of good there, and of her becoming a permanent blessing, if only the work receive adequate support from England. The country is just in that transition stage in which very much of its future must depend on the action taken to-day. The work at Clydesdale is rapidly growing, and already requires, not only additional help at Clydesdale itself—which I am able to give, through the generosity of a lady of Scotland, and shall at once place Mr. Tonkin there to help Mr. Button—but also that other centres around should be occupied by labourers. I hope Mr. Broadbent will be able to undertake the work at one such centre. Mr. Waters writes from St. Mark's, and Mr. Gordon from All Saints', asking for help; and I know that Mr. Key of St. Augustine's is in great need of a white man to help him. I believe the right policy will be to strengthen first, as much as possible, the already existing centres, and not to create new centres, which would, indeed, give an appearance of work being done, but would in reality, by an injudicious extension of our line of operations, actually produce a general weakness. I have not yet, as you may suppose, fixed on a place for the central station, and it is possible some months may elapse before I shall be able to select a site. Many persons strongly recommend the lower part of the St. John's river; and if there is any suitable place in that neighbourhood, I am inclined to think that will be the proper place. Others as strongly recommend a place on the St. John's river higher up, before it is joined by the Tina and Tsitsa branches, not far from the trunk road the Cape

Government is intending to make through Kaffraria, to connect the Cape Colony with Natal. I think it would be a very great mistake to be in a hurry. I have written to the several clergy in Kaffraria, asking them to meet me in conference, to discuss their individual work, and the general needs of the diocese. I hope we shall get together before long, and shall then be able to come to some definite conclusions as to the future.

I have received a circular letter from the Cape Secretary for Native Affairs to the Chiefs and others in Kaffraria, informing them of my intended work among them, which I think will be a valuable introduction. I was much pleased to find that the Inspector of Education for Natal, in his last report, recommended Springvale and Highflats to the Government for a higher grant of 50% a year, and also alluded to a former report of mine, in which I spoke of establishing a Mission among the people of Unjan, and asked for assistance.

The work before me is very great, but I feel that it is very promising; and I trust that by the prayers of the faithful in England, by their assistance in the form of funds, and by the dedication of themselves to come out to help us, we shall have cause to thank GOD that He has put it into the hearts of the Church in Scotland to endeavour to plant His Church in Kaffraria.



THE SYRIAN "PATRIARCH OF ANTIOCH."

A LETTER appeared on Jan. 8 in the *Times*, asking contributions to enable the Patriarch to prolong his stay in England, and to return to Mesopotamia, from whence it was supposed he had been invited by the Secretary of the S.P.G. The following reply appeared in the *Times* on Jan. 11 :—

To the Editor of the "Times."

SIR,—Colonel Gawler—inadvertently, I am sure—has made a statement which will give your readers an incorrect impression. The venerable Syrian Patriarch has many and strong claims to the kind consideration of English Christians; but there is no ground for asking for him that sympathy which would be due to an "invited guest" deserted in a foreign land. His journey to England was undertaken solely on his own responsibility, in the probably mistaken hope of obtaining the help of the British Government in certain long-cherished plans of his own: He was not invited by me, nor, so far as I know, by any other person in England; and I believe that his intention to visit us was not heard of in England until he had come on his way from Mesopotamia so far as Constantinople.

The English Churchmen of whose kindness I was made the instrument did not inquire what were his objects in undertaking the journey, but were moved solely by the announcement that the aged Patriarch was on his way to England, a perfect stranger to the languages and customs of the West. Although they were informed that he had made provision for the expenses of his journey, they offered, as an act of Christian hospitality to the head of an ancient and enfeebled body of Christians estranged from communion with our Church, to seek and provide for him a suitable lodging in this country, and to relieve him of his expenses during a definite period which appeared, on inquiry, to be sufficient for the accomplishment of all that was practicable in England of his plans.

Several weeks have now elapsed since the Patriarch had personal interviews with Her Majesty's Secretaries of State. I have no claim to express an opinion whether he would be well advised in protracting his stay in England after having enjoyed the best opportunities of making Her Majesty's Ministers acquainted with the circumstances of his case, and after having secured the aid of the Archbishop of Canterbury and several English Bishops in raising a fund for the establishment of schools for his people in Mesopotamia.

W. T. BULLOCK, Secretary of the S.P.G.

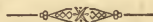
The accuracy of the above statement was impugned in a letter in the *Times* on Jan. 12, on the ground that Mr. Bullock had given an *invitation* to the Patriarch; and a private letter to a person in England was quoted in proof of that fact. The obvious reply (which was sent to the *Times*) was, that the only invitation which Mr. Bullock gave was of a very different character from that which he was supposed to have given, that it was not in any degree the cause of the Patriarch's journey to England, and that it only went to the length of relieving him from a definite portion of his expenses while in England.



PRESIDENT WANTED FOR KING'S COLLEGE, NOVA SCOTIA.

A CLERGYMAN in full orders of the Church of England who has at least taken the degree of M.A. is required to fill the office of President of King's College at Windsor, in Nova Scotia, which will be vacant at the end of September, 1875. Salary, 400*l.* sterling, with a house and several acres of land.

The President is required to take his share in the tuition of the students, in which he is assisted by three other Professors. King's College was constituted a University with the power of conferring degrees in all the faculties by Royal charter A.D. 1802. The Bishop is *ex-officio* chairman of the Board of Governors, and Visitor.



THE LATE REV. G. H. U. FAGAN.

AS these sheets are passing through the press we learn with sorrow, which will be shared by very many Churchmen, the news of the sudden death of Mr. Fagan from congestion of the lungs, at the age of fifty-seven. His loss will be felt throughout the diocese in

which his energy and fidelity to the Church made him conspicuous. The Society loses an able, zealous, and sympathising friend, whose public services to it may be said to extend over almost thirty-two years. He was appointed Assistant Secretary in 1843, and from 1850 to the present time has held the office of Organizing Secretary. Besides his lifelong labour for Foreign Missions, he also was a distinguished Proctor in Convocation, and an active member of the Cathedral body. His sympathies extended to every good work; and he will be often and sorely missed by many old associates in the service of the Church.

MONTHLY MEETING.

THE Monthly Meeting of the Society was held at 19, Delahay Street, on Friday, January 15, at 2 P.M., the Lord Bishop of Lichfield in the Chair. There were also present,—The Bishop of Melbourne, P. Cazenove, Esq., Rev. C. B. Dalton, T. Turner, Esq., *Vice-Presidents*; Rev. B. Belcher, J. W. Festing, H. F. Johnson, J. Monkhouse, G. P. Pownall, E. J. Selwyn, General Tremenhoe, Rev. R. T. West, *Members of the Standing Committee*; and the Rev. V. H. Borradaile, J. W. Buckley, C. Bull, T. Copeman, Esq., Rev. E. D. Cree, T. Darling, J. J. Elkington, G. H. Fielding, C. D. Goldie, C. Greene, Dr. Holden, W. W. Howard, G. B. Hughes, Esq., Rev. T. Kirk, J. Long, A. MacLachlan, J. H. Moore, J. Pulman, Esq., Dr. Russell, Rev. E. Shears, C. W. Smith, A. R. Symonds, J. Tatham, Esq., Rev. W. Wallace, A. Wilson.

1. Read Minutes of the last Meeting.
2. The Secretary announced on the part of the Standing Committee that the Right Hon. G. Selater Booth, M.P., and Sir A. Bittlestone, had resigned their seats on the Standing Committee, and that the Rev. J. Cave Browne, M.A., and W. Trotter, Esq., of Epsom, would be proposed for election at the Meeting in March.
3. The Secretary proposed on behalf of the Standing Committee for election on that body, at the Meeting in February, the Rev. Canon Ashwell, A. Blomfield, C. H. Rice, R. T. West, C. Dale, Esq., and Lewis Majendie, Esq., M.P.
4. Resolved on the recommendation of the Standing Committee that the Rev. J. W. Coe be appointed Principal of Bishop's College, Calcutta, subject to any modifications which may hereafter be made with reference to the admission of European and Eurasian students.

5. The Secretary on the part of the Standing Committee reported:—
“(1) That it is desirable that a Bishop should be appointed for Heligoland, who should reside on the continent, and take the spiritual oversight of the English congregations in the North of Europe, and generally should represent the Church of England in those parts; also that with the consent of the Bishop of London, an appeal should be issued specially to members of the Church in, and to English Merchants connected with, those parts to contribute towards the establishment there of a Bishopric.

“(2) That the Colonial Bishoprics Council should be requested to assist in the object and to take charge of the Fund, and

“(3) That the Colonial and Continental Church Society should be informed of the steps which are being taken, and asked for any assistance which they may be disposed to render towards the Bishopric.”

The Rev. B. Belcher moved, and Rev. T. Darling seconded, and it was resolved:—

That the words “Who should reside on the continent” be omitted.

The Report, thus amended, was carried unanimously.

6. The Rev. W. H. Blake, B.A., Curate of St. Peter's, Wolverhampton, was accepted for Missionary work in India.

7. The Secretary announced that the Rev. G. H. U. Fagan, M.A. Prebendary of Wells, formerly Assistant Secretary and for twenty-five years Organizing Secretary of the Society in the diocese of Bath and Wells, had died at Wells on Wednesday, the 13th inst., after a brief illness.

Resolved that the Secretary be requested to express to Mrs. Fagan the sympathy of the Society in her bereavement, and their sense of the loss which the Church at large has sustained by the removal of the Rev. G. H. U. Fagan.

8. The Secretary read letters from Bishop Kestell-Cornish, dated Anatanarivo, Nov. 11; Bishop Callaway, dated Springvale, Oct. 30; Bishop of Capetown, Nov. 24; Rev. R. H. Codrington, *Southern Cross*, Oct. 20; Rev. J. E. Marks, Mandalay.

9. Mr. Pulman proposed, and Rev. T. Kirk seconded—

“(1) That the Secretaries be directed to lay on the table the Charter of Incorporation of the Society, and

“(2) The cases and opinions referred to at the last meeting by the Secretary.”

The Rev. J. W. Buckley moved as an amendment to the first proposition, and Rev. B. Belcher seconded, “the previous question,” which was carried *nem. con.*, and the second proposition was put to the Meeting, when no vote was given in its favour, and it was therefore lost.

10. The Rev. W. Wallace gave notice of his intention to move at the next meeting—

“That steps be taken by the Society for advancing and aiding the appointment of two Bishops in the East of Africa, one for the Province of Transvaal, and another or a second Missionary Bishop for the country between the Transvaal and the Zambesi river, in addition to Bishop Wilkinson.”

11. Mr. Pulman gave notice of his intention to move at the next meeting—

“That the Secretary be directed forthwith to get printed a full and correct copy of the Charter of Incorporation, and to send a copy thereof to every Member of the said Corporation whose address is known at the office, and also that such full and correct copy of the said Charter be inserted in the Annual Report of the Society for the year 1874; and that the officer or officers of the Society who shall lay the MS. copy of the accounts of the Society for the year 1874 before the Lord Chancellor of England, the Lord Chief Justices of the Queen's Bench and of the Common Pleas, or any two of them as directed by the said Charter, at the same time do point to the attention of their Lordships such charges in the said accounts as shall not have been expended for the maintenance of learned and orthodox clergymen in the plantations, colonies, and factories beyond the seas, belonging to the kingdom of England, and for the instruction of the Queen's subjects in such places in the principles of true religion: and that the Charter be also produced to the said learned judges for the purpose of ascertaining their opinion, whether such moneys have been properly expended according to the terms of the Charter, and that such officer or officers do report the opinion of the said learned judges to the next Monthly Meeting of the Society that shall be held after such accounts shall have been presented.”

12. All the Members proposed in November were elected.

13. The following will be balloted for in March:—

W. H. Prosser, Esq., 88, Bartholomew Road, Kentish Town; Richard Barker, Esq., Chester; Rev. Charles Bowen, St. Mary's, Chester; Rev. R. H. Brown, High Lane, Stockport; Rev. J. J. Vining, Cordwallis, Maidenhead; Rev. Watkin Homfray, West Retford, Notts; Rev. A. Bousfield, Ratley, Banbury; Rev. W. R. Carr, Foleshill, Coventry; Rev. G. F. Clark, Ufton, Southam; Rev. C. Evans, Solihull, Warwickshire; Rev. H. V. Hodge, Middleton, Tamworth; Rev. J. Worthington, Shuckburgh, Southam; Francis James Candy, Esq., Sutton, Surrey; Rev. Hamilton L. Gerty, Bushey, Watford; Rev. A. Gray, St. Albans.



A WINTER'S WORK IN MELANESIA.

BY THE REV. R. H. CODRINGTON, MISSIONARY.

"SOUTHERN CROSS,"
Oct. 20, 1874.

AS the end of our winter voyage draws near, it becomes my duty to give you some account of our proceedings. It is a great subject of thankfulness to us that the Rev. John Selwyn has been able to make this voyage with, as far as I have observed, as good health as can be expected from any man.

You will not care for details of the voyage, which has been very prosperous and successful, but you will be glad to hear how our new vessel, for which we are in so great degree indebted to your Society, has served us. It is a very great satisfaction to be able to report to you that in almost every respect she fully answers what was required and expected of her. She is swift, commodious, airy, and easy—all most valuable qualities in a Mission vessel. She is very strong, but her strength has not been tried; we have been favoured generally with very pleasant weather. We are able to carry with ease more scholars than we could in the old vessel, with more and more suitable accommodation. We have now more than sixty on board, and could take twenty more. In the nature of things it must be uncertain how great has been the advantage we have derived from using steam in calms, for we steam out of them, and cannot tell how long we might otherwise have been detained in them. We cannot tell either whether we have had less calm weather this year than in common—probably we have, certainly less than last year—yet, supposing the calms in ordinary years to be greater, we have proved that we have coal enough to meet them. At all events, we have in four months

accomplished more work than in my experience has been done in a much longer time heretofore; and we have been able to carry out all that we proposed, which never could be done before. We may, therefore, I think, pronounce our steam a great gain to us, and the plan according to which it was supplied a perfect success.

We left Norfolk Island on the 9th June, having waited some time for the vessel, which was naturally delayed. We went first through our course of islands, putting down our scholars, and finally, Mr. Brooke at Florida. At the very extremity of our course, at a point beyond any we have reached before in that direction, we were for an instant in great danger. We touched in the night a point of coral lying off a small island near Ysabel. Happily it was but a touch, and we were mercifully preserved from any mischief. It is more serious to look back upon than at the time it seemed. We made more of a visitation of the Solomon Islands than we have been able to accomplish of late, and got scholars from two islands not represented since the Bishop's death. We then returned to visit the Banks Islands at our leisure, and afterwards the New Hebrides. It was in these visits that the steam was of so much use to us in enabling us to carry out our plans. For two years we tried in vain to visit thoroughly even the Banks Islands, and were not able to get time saved out of the longer voyages for it. It is, therefore, very satisfactory that we have accomplished so much. Mr. Still was with us up to this time, and he then returned with the vessel to Norfolk Island, John Selwyn and myself remaining ashore at Mota and Ara. We were a month in those islands till the vessel returning, having put down Mr. Bice at Lepers' Island, and Mr. Kenny at Ambrym on the way, picked us up again, and took us to the Solomon Islands. We began then to collect our party from the three groups successively, finishing last week at Mae, our most southerly place of call.

When one looks back over our Mission field, I think one may safely say that there is advance generally made. It is a considerable step that Mr. Kenny has spent a month at Ambrym. It is making a beginning at a place we have long been trying to make our own. There was fighting going on all the while, but Mr. Kenny was well received, and will, if his life is spared, look to make an annual visit there now. We have had scholars thence for some years, only one at all advanced, but now we shall command a supply. At Lepers' Island, again, Mr. Bice has a house for himself, and a school built, and so is settled among the people, who have for some time looked

upon him as their teacher. During his stay he was too much engaged in building to attend fully to other duties, though he had some scholars living with him—but building a school is an important step taken. We have now four or five Christian scholars from Lepers' Island, and the way seems clear. Again, in the new Hebrides a little has been begun in Aurora—a very little, but something which has encouraged the people to think of a teacher. We put a Mota teacher there for a fortnight, and took four men to Mota to spend two months there with George Sarawia. If we could find a teacher there is a large opening ready for him now. In the Banks Islands, also, there is advance. An elder Mota teacher lived some six weeks with our returned boys from Star Island, and kept a school. The miserable condition of the island, however, gives no hope for the future. The labour trade has ruined it. There are very few people left, and those now starving; the returned "labourers," who have stayed at home, are murdering one another with guns and poison, while the women and children are dying of hunger. No doubt that island will shortly be depopulated; we can only save our own scholars from the wreck. At Santa Maria, on the other hand, there is much promise. An energetic teacher from Mota is there, and has large numbers of people listening to his teaching; a new school-house is built in a more central place, and everybody is in favour of hearing the new religion. On that side of the island the labour-vessel made few recruits, and I hope the people there are saved. They have been much moved by the fate of their Star Island neighbours. At Vanua Lava, three good houses have been built by the people for a school, and for boys and girls to live with the teacher and his wife. This school is supplied with teachers from Ara, which is now a Christian island. At Motlav, close to Ara, is a nice school-house, with good attendance, and an increasing little party of Christians. The few people left at Ureparapara are desirous to receive a teacher, if we can send them one. At Mota things are not quite satisfactory, and there is not the warmth or zeal for which, perhaps unreasonably, one looked. If too much is expected—more than can be reasonably looked for—disappointment ought not to be allowed to go far; and, after all, I don't know precisely what there is to complain of, except that the back part of the island does not advance as, by this time, it ought. There is a good deal of life, too, in our second station there; all the people of the district come to be taught, morning and evening, and the little Christian party there is increasing in

numbers. The last morning I was there I had an audience of 248 people.

In the Solomon Islands, also, there is a good deal to encourage us, especially in Florida. A large school-house has been built, and the people are very eager for learning. There seems, indeed, to be a visible improvement in the manners of the people. The advance towards accepting Christianity among such a people will probably be rapid when it begins—perhaps more rapid than secure. Happily we have two very promising lads, who promise to be fit hereafter to lead their people as native ministers. At Wango, also, in San Cristoval, the place where our ever-lamented Joseph Atkin used to stay, a little party of our scholars at home for their holiday set up a small school on their own account, and had a few boys to teach. The people are well pleased, and are going to build a school-house, and we have left one of the boys behind to keep the thing moving. These are little matters, but we don't hope for great things, and must be thankful for little advances as steps towards our great aim. As long as by God's help we are able to think reasonably that we are making progress, we can endure to look without dismay on the mass of difficulty which lies before us, and to hope that a little light will make its way, by virtue of its own divine origin, and not by our skill in exhibiting it, till the darkness is dispelled; for, going through the islands, and touching but a few points, and seeing but at a few again of them that anything has been accomplished, one really is almost overpowered by the thought of the little that is done, compared with what remains behind. We have every reason, nevertheless, to take courage; and I hope we shall do what we can without undue elation or unworthy misgivings.

I have before told you that the English clergyman at Fiji, Mr. Floyd, has, since he has been there, always endeavoured to assist our work, though under great difficulties, by trying to teach the "labourers" imported into the country. I am happy to say now that he has, to some extent, succeeded: we have found some returned "labourers" from Levuka at Mota, who have been taught in a Sunday School under him, by an old scholar of Bishop Patteson's. He went to Fiji on account of a matrimonial disappointment, and Mr. Floyd being told by me of his going, sought him out, and by the aid of a man-of-war, found him and took him to live with him, and assist him in teaching the Melanesian labourers. This is a very great advantage to our work, for, as you are aware, it has been a

matter of complaint that natives of our islands taken to Queensland come back as ignorant as they went, and, in too many cases, disposed to detract from the value of our teaching, on the not unreasonable ground that they heard nothing of it in Queensland. I must say that I have now met with one man who has been instructed in Brisbane, but generally it is not so. In Fiji the imported labourers meet with Missionaries among the natives; but it is now a great gain to us that, if in only one place, they find the same instruction waiting for them in Fiji which they have left, or been taken from, at home.

Norfolk Island, Oct. 24.—We arrived here in safety to-day, after a very short passage home. On the 24th Sept. we were at our furthest limit in Ysabel, 1,500 miles off, and here we are in Norfolk Island on the 24th of October. We have much to be thankful for.



HONOLULU.

IN a letter written on September 30, the Bishop reports the progress made during the year. The working machinery of the Diocese has received an increase, which was much needed. Bishop Willis writes:—

“Mr. William Calder arrived on October 21, and was shortly after ordained to the Diaconate. After assisting in Honolulu till midsummer, I sent him to Waialua on the opposite side of this island where a clergyman was needed. Here he has a school of 35 children who are making good progress, and a fair though fluctuating congregation of natives. On the Sundays when I have been present, and I visit the place once a month, there has been a congregation of between thirty and forty.

On the 15th of March we welcomed the arrival of the Rev. R. Dunn, late Vicar of Ampney Crucis, to be Senior Priest in Honolulu. His arrival setting me free for a longer absence from Honolulu than I had hitherto been able to take, I was able to make the entire circuit of the island of Hawaii. On April 26 I consecrated the church and adjoining cemetery at South Kona. On the following Sunday, May 3d, I held service at Waiohiuo, where I hope soon to be able to start a Mission. I had an opportunity of seeing the volcano of Kilaula on May 5th, on my way to an Englishman's house eight miles from Waiohiuo: he had asked me to baptize his child. I baptized four infants in isolated spots before the circuit of

the island was completed, and held service in three places where congregations could be gathered.

The Rev. J. Bridger, formerly of British Guiana, arrived on June 6th, and on the 29th took up his residence, with his wife, and children, in the parsonage house at Wailuku, which has been so long without a tenant. The number of sugar plantations in Wailuku make it certainly the third place in the islands.

The schools are divided into two departments, the boys' being under Mr. George Ditcham, who was at Waialua, the girls' under Miss Olivia Thompson, who was trained in the Sisters' School of St. Cross, Lahaina.

Connected with Wailuku are (1) Vlupalakua, twenty miles distant, the plantation of Captain Makee, where Mr. Bridger holds service every alternate Sunday; and (2) Haiku, fifteen miles distant, where is a little school of native children conducted by Mr. A. Sola.

On August 5th, Mr. Abel Clark, formerly a pupil teacher at St. Mark's, New Brompton, arrived, and is master of the boys in my school, which now numbers twenty boarders. By his arrival I am able to set Mr. Irembeth, who has hitherto been master, free to read for Holy Orders, whilst he continues organist in the church, and superintends the printing done on the establishment.

A new native Hymn Book was issued at the beginning of the year. A little catechism of the chief truths of the Christian religion, in English and Hawaiian, on opposite pages, is now in the hands of the binder; and 'Prayers for Children' are ready for printing."

On November 16th, Bishop Willis wrote from Honolulu:—"I am happy to be able to inform you that I anticipated the arrival of your letter on the observance of the Day of Intercession, and acting on the resolution of Convocation have made arrangement for the observance of one of the days in the octave of St. Andrew.

To-day, being the King's birthday, was appointed to be kept as a Day of Thanksgiving. At St. Andrew's we had an early celebration of Holy Communion at 6.30. There were more communicants than usual, and among them King Kalakaua, Queen Kapiolani, and Queen Emma, were kneeling side by side to receive."



JAPAN MISSION.

LETTERS FROM THE REV. W. B. WRIGHT, MISSIONARY.

YEDO, JAPAN, *Sept. 24, 1874.*

SINCE I wrote in June we have got over the summer, thank God, without any illness, though I was rather worn out at the beginning of last month. I mentioned in my last letter that I had commenced Bible-classes. These I held three times a week in Japanese, and, as three or four young men came to live in the house, I had one in English every morning. I was, however, obliged to give up about the middle of August, when we went for some weeks to Hakoni, a picturesque village in the mountains, seventy miles from Tôkyô, and fifty from Yokohama. We obtained a passport through Sir H. Parkes, and slept the first night at Yokohama. The next we drove along a pretty country, rather hilly, to a place called Fujisawa, near the sea-side, where we put up for the night, and next day went on until three o'clock, to Odowara, at the foot of the mountains, crossing two large ferries in our way. Multitudes of pilgrims, called *Fujiko* (children of Fuji), were going to Fujinoyama. They go generally dressed in white, and little companies are made up, with leaders carrying a flag; when they come to a place at night, they shout out and ring a bell, when some house is sure to be opened. The road was along the Tôkaidô, the great highway from Saikyô (formerly Kyoto) to Tôkyô by the sea-coast. After a short rest we began to ascend the mountain in *Kangos*, or mountain-chairs, carried by naked men. These men have wonderful strength. Two of them will carry one Kango, but as these are made for Japanese, foreigners generally have a pole tied crosswise in front, and sit with their legs hanging over. As we went up the winding paths the scenery became grander, until we found ourselves in a great Alpine valley, with a beautiful river, and the sides of the hills covered with pines. The Tôkaidô goes right over the mountains, being paved with large stones all the way. After some time it got dark, and we had to hire men to carry torches. The sight was then very weird-like. The dark figures bearing the huge flaming *taimatsu*, the splendid woods, the strange cries of the Kango-bearers, who have a sort of song as they walk, to keep time, and every now and then pause in great order to change the shoulder, all combined to interest us. Hakoni is 3,000 feet high, a lovely village on the summit of the mountains, on the shore of a pretty lake seven miles long by three broad, and embosomed in

green hills. High above all, twenty miles off, towers the giant Fuji, rearing itself in a perfect cone to the height of 12,353 feet, according to accurate measurements taken this summer. At the other end of the lake is a sulphur mountain, which we visited. I imagine it is really a volcano, which, however, has not been active for many years, except in the way of sulphur springs. The crater is an extraordinary sight. A huge ravine, with the sides all covered with sulphur, really looks, with the dense clouds of steam ascending out of it, like O'jigoku (Hell—the name given by the natives). On the way back the boatmen told us that the lake was formerly much less in size, and at a certain point was a miya (temple) to “gongen” the spirit of the lake, with steps down to the lake. The origin assigned by them to the lake was that a great dragon threatened the people, whereupon they built him the lake, where he resides; and now on the thirteenth day of the sixth month they take a tub filled with rice in a boat, and sink it just opposite the miya. After sinking it they row away as quickly as possible, to escape being sucked down by the dragon. The lake is said to communicate by an underground channel with another 100 miles off. We ascended one mountain called Kurakakiyama—saddle-back mountain, which has a magnificent view. We could count ten provinces, and see Fuji from the sea to the top, and all the lake of Hakoni and neighbourhood; while on the other side through a gap we could see right towards Tôkyô. To the south the whole Gulf of Yedo from Cape King, the point next America, could be seen, and all the coast for about 200 miles. It was the grandest sight I have ever seen, even more so, I think, than the view at Zermatt.

I got back to Yokohama in time to spend a day with Scott and Greenwood, our brethren going to China. Shaw went for a holiday to Nikkô, 100 miles north of Tôkyô, but got back a little before me so that they spent a couple of days with him. Bishop Russell will take them up to Chefoo, where there is a church building, and a small community of foreigners.

Since I came back I have got into the regular work, with the addition that last Sunday I commenced a Japanese service at 9 A.M., for the first time. My teacher and two other young men, named Ishikawa and Shimada, have been studying the Scriptures for some months with me. My teacher, Honda, knows French, and I find it very useful to help out the translation work. The other two know English. Through Ishikawa I got into a large private school to give lectures on Christianity once a week, and before going to the country

I gave some lectures which interested me much, attended by about thirty youths, who at the close poured forth a flood of questions. I resume them, please God, next Monday. These three young men have expressed a wish to be baptized. I wish to say a few words about Shimada. He is about twenty years of age, and lives with his mother and two brothers (one of whom is a government official in the department in which my wife teaches), about ten minutes' walk from my house, and just beside the palace. He came ostensibly to read English with me; but after joining my class, the Bible seemed to become so absorbing that he gave up all for it. I lent him Luthardt's "Lectures on Fundamental Truths of Christianity," which he has been reading with the help of a dictionary; and on going to the country I asked him to choose a book to read. He chose How's "Commentary on the Gospels." On my return, I found he had been several times to inquire for me, and the next day he appeared and wanted to know when I would teach the Bible. It is wonderful how he drinks in everything. The last couple of days I have taken him out walking with me, on purpose to talk with him, and to-morrow, as I have to go to Yokohama to post this, I have asked him to write a letter, giving me an account of his ideas and feelings towards God and Christ, and to state in it any apparent difficulties. May I ask your united prayers for all three? My cook is a Christian, having been baptized by Mr. Ensor four years ago. When leaving Japan Mr. Ensor took him to Yokohama, where he lived with Mr. Syle, the chaplain, from whom he came to me. His little child, baptized by me in July, died and was buried after an illness of a few days. The service was held in the house of a Japanese gentleman, who is favourably disposed to Christianity, and who then buried the child in his own tomb. Now is the time to send Missionaries here.

Shaw is living, as I daresay he has told you, in a very nice house, built for him by Fukuzawa, whose children he teaches for two hours a day, and who holds the first place in Japan as to education. His works have been a powerful element in bringing about the late revolution and its consequences. He has a large college, inside of which Shaw lives. He was to have continued to live with me, but we both thought Fukuzawa's offer a call from God.

I saw your letter to the Universities. I pray that God may put it into the hearts of many to offer themselves. I have now been a year in Japan. Every day the work seems to grow in interest, and I

feel I have more and more cause to thank our Heavenly Father that He called me out hither. I intreat your intercessions for ourselves, and for those Japanese who are learning from us the way of salvation.

Dec. 28, 1874.

“Since I wrote, three months ago, I am happy to be able to say that the Lord has enabled me to make a beginning in the work of saving souls. The young man, Shimada, whom I mentioned in my last letter, has since then been coming steadily to me every day to study the Scriptures. After he had read St. Paul’s Epistle to the Romans I set him a paper of questions : his answers were most intelligent, and very original. On St. Andrew’s Day, the Day of Intercession, I baptized him in the presence of his mother, brother, and friends by the name of Andreas. Before his baptism, by my request, he gave me a written confession of his faith, with a short account of his conviction of sin and desire after GOD. On Christmas Day, being unable to procure Confirmation, and thinking him “ready and desirous to be confirmed,” I admitted him to Holy Communion. He has expressed his desire to become a Christian teacher, and continues to come almost every day to study the Bible and theology with a view partly to future preaching. On the first Sunday in Advent I admitted four catechumens, having received three on the first Sunday in October. One of these is a young woman, a pupil of a wife, and sister to a catechumen. There were to have been two, adopted sisters, but at the last moment one of the two drew back. I have also several others who come pretty regularly for instruction, but whom I have not yet spoken to as to making up their minds.

Since the first Sunday in October I have had service every Sunday morning with an average attendance of from ten to twelve, but perhaps twice that number come one time or another. I have made such progress in the language that I can now deliver a twenty-five minutes’ address with fluency, and I make careful preparation with my teacher on Saturday. Perhaps you would like to hear the order of our little service. I have a large room at the rear of the house, which I have fitted up in a church-like way, as I have hung the pictures given by the S.P.C.K. round it, put in a stove, and had a small altar-table, font, reading desk, and prayer desk made. We begin with the General Confession, Lord’s Prayer and versicles, then chant the *Jubilate*, then say the Creed (at least the believers do), then

Andreas Shimada reads a lesson from the Gospels and expounds it in the colloquial, after which we sing one of our three hymns—"Happy Land," "Just as I am," or "JESUS Loves me;" then come the Commandments with responses; then I preach. After the sermon I say the prayers for catechumens, translated from S. Chrysostom's Liturgy. I now have catechising alternately with a sermon.

The hymns we use are from a little book published by the Presbyterians, of which I bought a hundred copies, but I hope before long to have some Church hymns. The Japanese do not know rhyme, although the Chinese do, but my teacher Honda has developed some power for hymn writing, and I have taught him the use of rhyme and metre, so that between us we have now translated some twenty-three of the best hymns in "Hymns Ancient and Modern." A skilful Japanese scholar, whose son is one of my catechumens, is now engaged in reading them over with us and correcting anything contrary to good language. There are now three of the Gospels translated and published by a Committee of Nonconforming Missionaries, including Dr. Hepburn. The Committee have also completed the Gospel according to St. Luke, but have not sufficient funds to publish it. Accordingly they have issued a paper soliciting a guarantee to take a certain number beforehand. All the American Societies have agreed each to take 500 copies, and Mr. Piper (C.M.S.) 250 copies: that number we have also agreed to take, and the price will amount to \$ 62½.

This house is situated very near a great thoroughfare and the oldest street of Tôkyô, the Lôjimachi.

Bishop Williams has at last got a good sized house within the foreign concession. It is in the only large street within Tsukidgi, and so every evening they throw open the doors of a large room, leading into the street, and sing hymns which attract perhaps as many as a hundred people, when the Bishop addresses them. He has now been appointed by the American House of Bishops *Missionary Bishop of Yedo*, with jurisdiction in Japan. Shanghai is separated from his charge and given to another.

When last I wrote we were in great apprehension of a sad and prolonged war. We were agreeably surprised, however, some weeks ago by the news of peace. For some months the huge city was filled with the sound of the trumpet day by day, and, in every open field within the walls, soldiers were being drilled and reviewed. Even now that all is over the place is teeming with soldiers, who

are allowed to carry their weapons. The city is, however, (ever since the rebellion in Saga last winter) well supplied with policemen. Great disgust has been exhibited in the London papers about a letter as to the Chinese war. This letter is not at all a fair sample of the minds of the people. There are still, however, a few thousand savage old fire-eaters who hate the present changes, and burn with hatred towards all foreigners.

I regret to say that we have now a most frightful epidemic of black small-pox raging furiously in Tôkyô. As you walk the streets you meet numbers of faces pitted, and several of the foreigners have died of it. Remember us in your prayers.

The Day of Intercession, Nov. 30th, was kept by a celebration of Holy Communion at 10 A.M. in the temple used for our Church. At four in the afternoon we had a prayer-meeting. The next Sunday we had a collection in church, at which \$38 were collected, which was divided between the two Societies.

The Church Missionary Society has now two men here. I think Yedo by far the most important place, exceeding by 500,000 the population of Osaka, and Nagasaki by 700,000; it is the seat of Government, and the education of the country has its centre here. Men come from all parts to study and parents come to live here for the sake of their children's education. I have had an interesting letter from my dear friend, Hubert Barber, now at St. Augustine's, expressing his earnest desire to come out to Japan. I hope you will be able to send him. He is an excellent musician, and is also, I think, well calculated in other respects for the Japanese.

I sent home for some copies of the S.P.C.K.'s "Commentary on the New Testament," which some of my pupils wish to buy, and expect them out in February, but should also be very glad to get some English Bibles and Prayer-books, as many of the natives know English.

The winter has set in colder than last year. Last week we had a heavy fall of snow, and Christmas Day was very wet; nevertheless my little congregation were nearly all present, some from long distances. After service I had a Japanese dinner, at which I entertained ten of them; and after they had all together, with heads bowed low, said the Grace I have translated for them, they sang one or two native songs; I then sang some Christmas carols for them, and they went away highly pleased.

W. B. WRIGHT.

FIRST ACCOUNTS FROM THE NEW MISSION OF CHEFOO, NORTH CHINA.

*Letter from the Rev. Charles P. Scott, and the Rev. Miles Greenwood,
Missionaries.*

CHEFOO, NORTH CHINA,
Nov. 6th, 1874.

NOW that we have been settled here for a month, we feel that we ought to write and let you know, as far as we are able, the aspect of affairs.

By Dr. Nevins' invitation, we came straight to his house, and were most kindly received. He has done much to smooth the way for us, on our first entering upon the work. He offered either to help us in inquiring about a house at once, or to let us have three rooms in his own house and board with him. The house is large, and is only partly occupied during the winter. There were manifest reasons why we should accept this latter offer. Dr. Nevins, and others who have had much experience, had warned us, that unless a man were able to give his undivided attention to the language during his first six or twelve months, it was very doubtful if he would ever gain a good practical knowledge of it. If we had had to begin house-keeping, our first few months would have been much broken up with the cares of furnishing, and instructing servants to whom we could not speak; and on this consideration we gladly accepted his offer. We have the additional advantage of the use of one or other of his Chinese teachers, who are among the best in the place, and so we are able to make good way with the language.

As regards the prospects of Mission Work, the Society wished us to make some report, as soon as we were able to do so.

We hope that before the spring is over we shall know enough of the language to be able to make an excursion into the interior, provided that we can meet with some trustworthy and competent native Christian to accompany us. We shall then, we trust, be able to report from eyewitness as to the prospects of work in the interior. For the present we can only speak from the information of others. We may, however, say, that such information as we have been able to obtain leads us to think that the work *inland* is more promising, and more needful than the work at the *ports*.

From the accounts of the Missionaries who have been long resident in China, it would seem to be a hopeful time for the establishment

of a Mission ; and the imminent probability of the mines being at length opened out and worked, makes this province (where they abound) a very important sphere. We hope, therefore, that the Society will be able to send *one* or *two* more men out during the next year to join us. It would be well if one good medical man could be found, as his presence and aid would add great strength to the Mission.

Though we feel strongly as to the advisability of concentrating the strength of the Mission upon some inland post, when such can be found, yet it may be well for us to state the reasons, such as they are, for suggesting that there might still be a branch settlement in Chefoo.

1. It seems good to have some place to which to retire, in case the interior posts become untenable, and a station here would provide some work ready to hand for those who thus returned.

2. Regarded in the light of a sanitarium for the Missionaries in the interior, a station here would be valuable.

3. When new Missionaries are sent out to join us, by such a station facilities can be provided for a gradual acclimatisation and initiation into the language and habits of the country ; whereas, if they went up into the interior at once, the commencement of their work would perhaps be very arduous.



MANDALAY, INDEPENDENT BURMAH.

THE wonderful liberality of the King of Burmah towards our Mission at Mandalay calls for deep gratitude. Seldom has a non-Christian king given such munificent help. Now that his Majesty feels it right, why we know not, to discontinue the monthly pecuniary aid by which many of the pupils were supported, while sympathising with the Christian workers at the school, we may not, in justice, forget the past favours granted so kindly by this good Buddhist monarch. Nor, indeed, are his favours all past ; for to his liberality the Missionaries owe their handsome compound, their seemly church, their large school, and their commodious dwelling.

It is satisfactory to learn that, even under present discouragements, work is carried on with courage and success. Mr. J. A. Colbeck, who went out from S. Augustine's College to Mandalay,

arrived there on March 25th, 1874, and has strengthened and supported the Rev. J. E. Marks, both by the comfort of his company and by his valuable aid in the work of the school. In a letter recently received Mr. Marks wrote: "Our baptisms have been only three, and all connected with our school. Two boys, Matthew and John, had been previously under Christian instruction. One seemed to have been mysteriously sent to us to become a Christian, to cheer our hearts in the darkest time of our trial, and to tell us to put our trust in the King of kings." [Mr. Colbeck's account of this lad, a native of Upper Burmah, who had never been in British territory, was given in the *Mission Field* for 1874, page 342.]

Our daily services and weekly celebrations of Holy Communion have had new life imparted to them since Mr. Colbeck's arrival, by his kindness in playing the harmonium. It is painfully true that the Christians in Mandalay are very irregular attendants at our beautiful Church, still I believe it not to be without avail, that in this great city, in daily services and weekly celebrations, we should pray God to have mercy upon all who go astray. Mr. Mackertoom, our Burmah teacher Andrew Schway Kyoo, Mr. Colbeck, and I give occasional sermonets in language adapted to the capacities of the boys, at evensong. On Sunday, at eleven A.M. there is Burman morning prayer with catechising, when I try to question into and question out of the boys' minds the truths contained in the Gospel for the day. I feel that this service is a great instrument in God's hand, and have good hope that we shall yet see its fruit.

Our day school has gone on well. The numbers have increased rather than diminished. The boarding-school is, of course, less since the disestablishment, but it has been a source of much happiness to Mr. Colbeck and myself." Mr. Colbeck wrote on October 16, that in April, when the king's monthly allowances were withdrawn, the number fell from about ninety-three to sixty-five. He writes:—"Pupils who had come from Rangoon, Moulmein, Tavoy, &c., were sent home: others, who had friends or relations at Mandalay, became day-scholars. The boys felt the parting very much The loss of so many boarders, some of them very promising lads, was a great blow. But we have since tried to go on cheerfully working with those still left I am happy that I have been sent here. Burman boys are hearty and affectionate—quite English in many points; and the people are most accessible and free, having none of the exclusiveness of the people of India. At play, as at

work, the boys are vigorous and thorough. Our boat is quite an institution. It is a great convenience, or rather a necessity, in visiting the steamers, and provides capital exercise for the boys. Many of the boys seem never to be without a book ; even at night we often see books lying upon or under their pillows, as if ready to be seized directly daylight comes The school work is generally done well—better than in many English schools of a like kind. The boys certainly work much harder than most English schoolboys. The Christian boys now form about one-third of the school, but several come to us from Romanist or Armenian families.

We receive daily visits from the Hypoongyees (Buddhist ministers of religion). On their worship days they sometimes quite crowd the clergy house, and not unfrequently ask for books and tracts, which are, of course, gladly given. Yesterday there were at least 200 visitors, who all received tracts or books. If we visit any of the Kyoungs, we are always well, in fact I may say honourably, received. Never have we experienced the slightest insult, annoyance, or discourtesy from either priests or people We continue to receive much kindness and sympathy from several of the small European community here, the chaplains of the Irrawaddy flotilla steamers, and occasional visitors."

Mr. Marks, in the report quoted in the earlier part of this paper, gives a very favourable account of his native school teachers, one of whom, though not a Christian, has recently shown his faithfulness by rejecting most advantageous offers of advancement if he would leave the school. After saying that he had visited Bhamo, which he did not consider ripe for missionary work, Mr. Marks adds :—" I would gladly record all God's mercies to us, how the health of the boys has been so good, how an outbreak of small-pox was checked, how a poor lay monk was found deserted and dying, and being cared for by us was restored to health, how a poor dying Armenian boy was sent to us, and is now well and hearty, and how kind our English friends here have been. While I review the past year with all its troubles and mercies, I feel humble gratitude to Him Whose work we are striving to do, and, while claiming His gracious promise, for the future, can say with truth, ' Hitherto the Lord hath helped us.' "



URGENT WANT IN INDIA.

OUR readers are aware that the appeal made by the Archbishop of Canterbury last Whitsuntide (*Mission Field* for 1874, page 193) to the Universities for eighteen additional Missionaries, has met with few responses as yet. There is need to continue the prayers of the Day of Intercession.

The Bishop of Calcutta—in view of the state of the S.P.G. Missions in his own diocese—wrote on January 22, “We are in a positive state of misery for want of men for your Missions. . . . The work is so overwhelming. May God hear the prayers of His people, and give the gifts of Apostles and Prophets, for we sorely need them.”

The Rev. Dr. Strachan, Secretary to the Society for the diocese of Madras, also wrote recently, “We experience the utmost difficulty in carrying on our work at present. In the whole of our Tinnevely Missions there are only two” [*i.e.* two European clergy] “to have the oversight of the congregations. The state of the Tanjore circle of Missions is most deplorable, for want of efficient men. Do, do please, send out some men *immediately*.”



MADAGASCAR.

LETTER FROM BISHOP KESTELL-CORNISH.

ANTANANARIVO, Nov. 11, 1874.

I HAVE the pleasure of sending to the Society my first official letter from the capital of this country. We have now been here for fourteen days, and the first strangeness of our residence is a little wearing off. We have a good house, or rather what will be a good house when it is finished, but it has the advantage of being a mile distant from the very wretched shed which we at present use both for school and for worship. The scenery of the country on the journey was in most parts extremely beautiful. We had splendid weather, and the tracks were in good condition. The difficulties of the route seem to me to have been somewhat exaggerated; and, except in the case of some twenty or thirty mountain passes, there would be little difficulty in making a good road. I think the most striking pass is that from the country below over the Angavo mountain into the sacred territory of Imérina. This reminded me very

much of an ascent from the valley of the Rhine, except that there is no Rhine, neither are there any snow mountains.

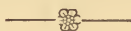
We have been most kindly received by the English residents here and by the Norwegians, all of whom have been forward to give us such assistance as might render our entrance into a new house without any furniture as little inconvenient as possible. We are very shortly to receive our summons into the Royal Presence, when we shall present the gifts with which the Archbishop of Canterbury as President of the S.P.G. has intrusted us.

I have to request the Society's prompt attention to the position in which we find ourselves placed by the withdrawal of the C.M.S. Missionaries from the important stations of Vohimare and Andevoranto. The latter post we have thought it right to occupy, but we have done it at the heavy cost of crippling our action at other only less important places. Vohimare, from its proximity to the country of the Salakavés, is a position of great strategical importance ; but we are wholly unable to occupy it with our present staff, and have been compelled to send back a deputation—which travelled five hundred miles to meet us, and which earnestly begged that a Missionary might be sent to them—with the reply that we would do our best for them next year, but that at present we were unable to accede to their request.

R. K. KESTELL-CORNISH,

Missionary Bishop for Madagascar.

In a letter of later date, Bishop Kestell-Cornish states that he has bought a site for a church at the capital, and has had an interview with the Queen.



SASKATCHEWAN.

LETTER FROM THE BISHOP.

ST. ANDREW'S, MANITOBA, CANADA, *November 26, 1874.*

I HOPE to start for my Diocese about the 12th of January, I shall travel by a cariole drawn by dogs, my baggage being carried in a sled also drawn by dogs. I shall require three Indians, one to lead the way, treading down the snow with his snow-shoes to make a path for the dogs, and one man for each dog-train to run by the side of the train. This is the usual way of travelling so great a distance. I shall travel by lake Manitoba and lake Winnipeg—Osish—until I reach the Pas at the eastern end of the Saskatchewan, and

then go west along the river to the Nepowewin—the nearest point in my own Diocese.

I have very satisfactory letters from the Rev. Mr. Barr, and the Rev. Dr. Newton. They will both (D.V.) reach Fort Savoy by the 15th May next, on their way to their respective Missions of Carlton and Edmonton. Mr. Barr, who is to take the Carlton district, will have an interesting Mission. At Prince Albert station there are from thirty to forty families, the majority of whom are Church people, though they have been attending Presbyterian service as they had no clergyman. A number of them sent in a petition for a clergyman last year.

I have already through a Hudson Bay officer, arranged to have building material prepared this winter for a small church to be erected in the summer. The winter is the time for drawing lumber, and though, if all is well, I shall be on the spot in January, I thought it better to give the order early.

Provisions are dear on the Saskatchewan so far as they have to be imported. They have no mills there yet, so that flour at Carlton is 3*l.* per bag of 100 lbs. ; at Edmonton, which is four hundred miles further off, it is 4*l.* per bag of 100 lbs. Groceries are also three or four times dearer than they are here, and probably five times dearer than in England. Under these circumstances I am appealing to friends in England for aid towards defraying these freighting expenses incurred for my clergy from Winnipeg, Manitoba, to Carlton and Edmonton.

In two or three years we shall have great changes for the better. Meanwhile we are planting the Church in a new country amid difficulties, but still with an excellent prospect of success as the result of persevering energy.



LAST JOURNALS OF DR. LIVINGSTONE.¹

THE discovery of the true sources of the Nile was the great geographical problem which Dr. Livingstone set himself to solve in 1865, though we are led to this conclusion rather from what we incidentally gather from his journals than from any distinct exposition, either by himself or Mr. Waller, of the object he had in view. Of the real value of the geographical

(1) "The Last Journals of David Livingstone in Central Africa, from 1865 to his Death," &c. Edited by Horace Waller, F.R.G.S., Rector of Twywell, Northampton. (London: John Murray.)

discoveries which he actually made during rather more than seven years of travel, it would be difficult just now to form an accurate estimate. He strove hard to clear up the mystery which hangs over the fountains of the great river of Egypt, and in his sanguine moods thought he had done so; but it seems to be generally believed, by those competent to form an opinion on the subject, that he was on the wrong side of the great Central African watershed, and had discovered the sources of the Congo instead of those of the Nile. This, however, can only be satisfactorily determined by future explorations. But whatever doubt may exist as to the actual geographical value of his last labours, of their moral worth there can be no question. They enabled him to do more than any other man to close that "open sore of the world," as he himself calls the slave-trade. That this is no exaggerated estimate of the effect produced by his descriptions of this iniquitous traffic is sufficiently shown, we think, by the opinion which the Sultan of Zanzibar entertains upon this subject. In a letter published in the *Daily Telegraph*, on December 21st, 1874, Mr. H. M. Stanley, the so-called discoverer of Livingstone, describes an interview which he recently had with the Sultan, during which this prince expressed himself very freely upon British interference with the East African slave-trade, and, as the following extract will show, accused Dr. Livingstone of being the chief cause of the trouble which had latterly come upon him through such interference. Said he:—

"During Majid, my brother's time, Speke came here, and travelled into Africa, and what he said about us Arabs caused us a little trouble. The consuls, too, have given us great trouble. Some have written home much that is not quite true; but some time ago my brother Majid died, and by the grace of God I succeeded him. The trouble which my brother Majid endured was as nothing compared to that which has been the result of Dr. Livingstone's letters. I maintain that those letters you brought from him and carried to England were the cause of all this great trouble."

That the inland slave-trade will be at once or even speedily suppressed it would be vain to expect. We have to deal with people upon whom public opinion, as we understand it, has no effect; who do not regard the slave-trade as morally shameful. As the Sultan said to Mr. Stanley upon this aspect of the question:—"You white people must understand that all Arabs trade in slaves—that they have done so from the beginning. Our Koran does not say it is a sin; our priests say nothing against it; the wise men of Mecca say nothing against it; our forefathers traded in slaves, and we followed

their footsteps and did likewise." But the time will surely come when these Arabs will be compelled to cease from treading in the footsteps of their forefathers with respect to the slave-trade, and future generations, equally with our own, will indorse the Sultan's opinion, that in this great service to the cause of humanity and religion Livingstone was the prime mover.

It would be unreasonable to look for literary excellence in these journals. It was Livingstone's custom, Mr. Waller says, "always to have metallic note-books in use, in which the day's jottings were recorded." When time and opportunity served he transcribed, and probably amplified these jottings in a larger volume. Such a volume he intrusted to Mr. Stanley's care to bring to England, and which, when investigated, was found to contain a record of his travels and observations previous to the time when Mr. Stanley met him. But during the last three or four years of his life, the toils of travel, and the exhaustion of almost incessant illness, made the burden of transcribing greater than he could well bear, and the records of his experience became more brief and disjointed: added to which, note-books, ink, and pencils failed him, and his make-shifts were not favourable to literary efforts. But, such as they are, these last writings of Livingstone are not only, as the editor of them says, "scientific and geographical records of the most extraordinary character;"—they are also a revelation of Livingstone himself: they bring into relief the more amiable traits of his character, which, it must be confessed, were somewhat obscured by the spirit which seemingly pervaded "*The Zambezi and its Tributaries*," and most of the letters that were written for the *New York Herald*. Imperfect as this book necessarily is from a literary point of view, we had far rather have it in its present form than in any other. Had its author lived to fashion it into a continuous narrative, though it might have gained somewhat in interest by skilful arrangement, we should probably have lost what we prize more highly,—an insight, as it were, to the very heart of Livingstone.

The main features of Livingstone's later discoveries are generally known, and few people are ignorant of the circumstances which followed upon his death—the devotion of Chuma and Susi, through whose unparalleled fidelity his remains were brought to England, and his last writings secured; we shall not, therefore, dwell upon these subjects. But as it was impossible for Livingstone to be travelling in Africa without recording something of the country and

people which to the promoters of Missions in Africa must be deeply interesting, we shall content ourselves with some reference to these features of his book. And, first of all, we think we cannot do better than transcribe the following description of the compensations of travel in Africa :—

“Now that I am on the point of starting on another trip into Africa,” says he, “I feel quite exhilarated : when one travels with the specific object in view of ameliorating the condition of the natives every act becomes ennobled.

“Whether exchanging the customary civilities on arriving at a village, accepting a night’s lodging, purchasing food for the party, asking for information, or answering polite African inquiries as to our objects in travelling, we begin to spread a knowledge of that people by whose agency their land will yet become enlightened and freed from the slave-trade.

“The mere animal pleasure of travelling in a wild, unexplored country is very great. When on lands of a couple of thousand feet elevation, brisk exercise imparts elasticity to the muscles, fresh and healthy blood circulates through the brain, the mind works well, the eye is clear, the step is firm, and a day’s exertion always makes the evening’s repose thoroughly enjoyable.

“We have usually the stimulus of remote chances of danger either from beasts or men. Our sympathies are drawn out towards our humble, hardy companions by a community of interests, and, it may be, of perils, which make us all friends.

“The effect of travel on a man whose heart is in the right place is that the mind is made more self-reliant : it becomes more confident of its own resources—there is greater presence of mind. The body is soon well-knit ; the muscles of the limbs grow hard as a board, and seem to have no fat ; the countenance is bronzed, and there is no dyspepsia. Africa is a most wonderful country for appetite, and it is only when one gloats over marrow-bones or elephant’s feet that indigestion is possible. No doubt much toil is involved, and fatigue of which travellers in the more temperate climes can form no conception ; but the sweat of one’s brow is no longer a curse when one works for God : it proves a tonic to the system, and is actually a blessing.”

If such be the compensations of the traveller in Africa, those of the Missionary cannot be less abundant—that is, if he be a man rightly qualified in mind, body, and spirit for the work he has undertaken.

During the time the Universities’ Mission was on the Shire Highlands and Valley, the Ajawa, an invading tribe, influenced its operations to a great extent. Livingstone passed through the proper country of these people,—who in their own land are called Waiyau—and thus describes it and them :—

“No want of water has here acted to drive the people away, as has been the case further south. It is a perpetual succession of ridge and valley, with a running stream or oozing bog, where ridge is separated from

ridge : the ridges becoming steeper and narrower as we approach Mataka's. I counted fifteen running burns of from one to ten yards wide in one day's march of about six hours : being in a hilly or rather mountainous region, they flow rapidly, and have plenty of water-power. In July any mere torrent ceases to flow, but these were brawling burns with water too cold (61°) for us to bathe in, whose pores were all open by the relaxing regions nearer the coast. The sound, so un-African, of gushing water dashing over rocks was quite familiar to our ears.

"This district, which rises up west of Mataka's to 3,400 feet above the sea, catches a great deal of the moisture brought up by the easterly winds. Many of the trees are covered with lichens. While here we had cold northerly breezes, and a sky so overcast every day after 10 A.M., that we could take no astronomical observations : even the latitude was too poor to be much depended on. 12° 53' S. may have been a few miles from this.

"The cattle, rather a small breed, black and white in patches, and brown, with humps, give milk which is duly prized by these Waiyau. The sheep are the tailed variety, and generally of a black colour. Fowls and pigeons are the only other domestic animals we see, if we except the wretched village dogs which our poodle had immense delight in chasing.

"The Waiyau are far from a handsome race, but they are not the prognathous beings one sees on the west coast either. Their heads are of a round shape ; compact foreheads, but not particularly receding ; the *alae nasi* are flattened out ; lips full, and with the women a small lip-ring just turns them up to give additional thickness. Their style of beauty is exactly what was in fashion when the stone deities were made in the caves of Elephanta and Kenora near Bombay. A favourite mode of dressing the hair into little knobs, which was in fashion there, is more common in some tribes than in this. The mouths of the women would not be so hideous with a small lip-ring if they did not file their teeth to points, but they seem strong and able for the work that falls to their lot. The men are large, strong-boned fellows, and capable of enduring great fatigue ; they undergo a rite which once distinguished the Kos above the age of puberty, and take a new name on the occasion ; this was not introduced by the Arabs, whose advent is a recent event, and they speak of the time when they were inundated with European manufactures in exchange for slaves, as quite within their memory.

"Young Mataka gave me a dish of peas, and usually brought something every time he made a visit ; he is a nice boy, and his father, in speaking of learning to read, said he and his companions could learn, but he himself was too old. The soil seems very fertile, for the sweet potatoes become very large, and we bought two loads of them for three cubits (of calico) and two needles ; they quite exceeded one hundredweight. The maize becomes very large too ; one cob had 1,600 seeds. The abundance of water, the richness of soil, the available labour for building square houses, the coolness of the climate, make this nearly as desirable a residence as Magonero ; but alas ! instead of three weeks' easy sail up the Zambesi and Shiré, we have spent four weary months in getting here : I shall never cease bitterly to lament the abandonment of the Magonero Mission."

The Waiyau country, be it said, is really within the region originally assigned to the Universities' Mission ; Chuma, it may also be

(1) Bishop Steere, who is now on his way to Zanzibar, intends, we believe, to resume work on the mainland, when he returns to Africa.—*Ed. M. F.*

here mentioned, is a Waiyau, and to this tribe belonged many of the slaves who were released by Dr. Livingstone, Bishop Mackenzie and his companions.

There is a conflict of opinion with reference to the propagation of Mohammedanism by the Arabs amongst the natives of Northern and Central Africa, and the opinion of Dr. Livingstone on this subject is therefore valuable. He does not believe that the doctrines of Islam are propagated amongst the heathen Africans to any appreciable extent. When he reached the region of Lake Tanganyika, where, if anywhere, the influence of Mohammedans would be felt, and where he became associated in travel with Arab traders, he had abundant opportunity of forming an opinion upon this question; and this is what he says upon this matter:—

“No better authority for what has been done or left undone by Mohammedans in this country can be found than Mohamad bin Saleh, for he is very intelligent, and takes an interest in all that happens, and his father was equally interested in this country’s affairs. He declares that no attempt was ever made by Mohammedans to proselytize the Africans: they teach their own children to read the Koran, but them only; it is never translated, and to servants who go to the Mosque it is all dumb show. Some servants imbibe Mohammedan bigotry about eating, but they offer no prayers. Circumcision, to make *palel*, or fit to slaughter the animals for their master, is the utmost advance any have made. As the Arabs in East Africa never feel themselves called on to propagate the doctrines of Islam among the heathen Africans, the statement of Captain Burton that they would make better Missionaries to the Africans than Christians, because they would not insist on the abandonment of polygamy, possesses the same force as if he had said Mohammedans would catch more birds than Christians, because they would put salt on their tails. The indispensable requisite or qualification for any kind of Missionary is that he have some wish to proselytize: this the Arabs do not possess in the slightest degree.

“My remarks referring to the education by Mohammedans do not refer to the Suahelis, for they teach their children to read, and even send them to school. They are the descendants of Arabs and African women, and inhabit the coast-line. The establishment of Moslim Missions among the heathen is utterly unknown, and this is remarkable, because the Wanyamwesi, for instance, are very friendly with the Arabs—are great traders, too, like them, and are constantly employed as porters and native traders, being considered very trustworthy. They even acknowledge Seyed Majid’s authority. The Arabs speak of all the Africans as ‘Gumu,’ that is hard or callous to the Mohammedan religion.”

While at Unyanyembe Dr. Livingstone, on July 10th, 1872, made the following entry in his Journals, which clearly indicates the possibility of Mission work on the mainland, within an easy distance of Zanzibar:—

“No great difficulty would be encountered in establishing a Christian Mission a hundred miles or so from the east coast. The permission of

the Sultan of Zanzibar would be necessary, because all the tribes of any intelligence claim relationship, or have relations with him; the Banyamwezi even call themselves his subjects, and so do others. His permission would be readily granted, if respectfully applied for through the English Consul. The Suaheli, with their present apathy on religious matters, would be no obstacle. Care to speak politely, and to show kindness to them, would not be lost labour in the general effect of the Mission, on the contrary; but all discussion on the belief of the Moslems should be avoided; they know little about it. Emigrants from Muscat, Persia, and India, who at present possess neither influence nor wealth, would eagerly seize any formal or offensive denial of the authority of their Prophet to fan their own bigotry, and accuse that of the Suaheli. A few now assume an air of superiority in matters of worship, and would fain take the place of Mullams or doctors of the law, by giving authoritative dicta as to times of prayer, positions to be observed, lucky and unlucky days; using cabalistic signs, telling fortunes, finding from the Koran when an attack may be made on an enemy, &c.; but this is done only in the field with trading parties. To the natives the chief attention of the Mission should be directed. It would not be desirable, or advisable, to refuse explanations to others; but I have avoided giving offence to intelligent Arabs, who have pressed me, asking if I believed in Mohammed, by saying, "No, I do not; I am a child of Jesus bin Miriam," avoiding anything offensive in my tone, and often adding that Mohammed found their forefathers bowing down to trees and stones, and did good to them by forbidding idolatry, and teaching the worship of the only one God. This, they all know, and it pleases them to have it recognized.

"It might be good policy to hire a respectable Arab to engage free porters, and conduct the Mission to the country chosen, and obtain permission from the chief to build temporary houses. If this Arab were paid, it might pave the way for employing others to bring supplies of goods and stores not produced in the country, as tea, coffee, sugar. The first porters had better all go back, save a couple or so, who have behaved especially well. Trust to the people among whom you live for general services, as bringing wood, water, cultivation, reaping, smith's work, carpenter's work, pottery, buckets, &c. Educated free blacks from a distance are to be avoided: they are expensive, and are too much of gentlemen for your work. You may in a few months raise natives who will teach reading to others better than they can, and teach you also much that the liberated never knew. A cloth and some beads occasionally will satisfy them, while neither the food, the wages, nor the work will please those who, brought from a distance, naturally consider themselves Missionaries. It seems indispensable that each Mission should raise its own native agency. A couple of Europeans beginning, and carrying on a Mission without a staff of foreign attendants, implies coarse country fare, it is true,—but considering the greatness of the object, men might do without sugar, coffee, tea, &c. I went from September 1866 to December 1868 without either. A trader at Casembe's gave me a dish cooked with honey, and it nauseated from its horrible sweetness; but at a hundred miles inland supplies could be easily obtained."

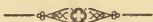
Livingstone's descriptions of the slave-trade are simply horrifying; but we cannot venture upon further extracts.

We have not transcribed any of the more religious entries, which are numerous in these journals, for they are by this time well known,

as almost every review contains one or more of them. Evidently they are heart and soul utterances, which Livingstone never intended for the eye of the public, but for the publication of which we are grateful. Without them we should have had much difficulty in understanding what he really was; with them we can have no doubt of the genuine Christian heroism that animated him, and that he ended his life, as he began it, a true Missionary in mind and spirit.

Mr. Waller has done his work with much judgment. His annotations are never placed where they are not wanted, and never missed when they are needed, and they are skilfully made. His narrative of Livingstone's last hours, as gathered from his faithful attendants Chuma and Susi, and the carrying of his body to Zanzibar, is told with much feeling and graphic power. It is a happy circumstance that the editing of these journals was undertaken by one to whom such a work was not only a labour of love, but who, from his experience in Africa as a member of the Universities' Mission during the first years of its history, has a special qualification for such a work.

HENRY ROWLEY.



ZENANA TEACHER WANTED IN BOMBAY.

To the Editor of the "Mission Field."

February, 15, 1874.

SIR,

I shall be obliged if you will allow me space in the next number of the "Mission Field" to make known that there is an opening for a lady in Bombay as a Zenana teacher, to assist in carrying on the work in that place.

It is earnestly desired to find persons with a true Missionary spirit to offer themselves for this great work. There are such frequent and urgent appeals from all parts of India for English teachers.

The native ladies say reproachfully, "You educate our sons, but you neglect our daughters," and a grand opportunity is lost for bringing in the Light of the Gospel.

Passage and outfit and an adequate salary are provided.

Application should be made by letter to the Honorary Secretary, Ladies' Association, S. P. G., 19, Delahay Street, Westminster.

Yours faithfully,

FRANCES E. LONGLEY,

Secretary of Candidates' Committee.

DISCOURAGEMENTS OF MISSIONARY ENTERPRISE.

A SERMON preached by the Rev. Edwin Palmer before the University of Oxford, in St. Mary's Church, on the 15th of last November, has been published by *Messrs. Shrimpton and Son, Broad Street, Oxford*, for the Oxford Missionary Association of Graduates.

Mr. Palmer compares the discouragements of Missionary enterprise in our own time with those which existed in the days of the Apostles. When we read of the number of millions of our fellow-men not yet Christians—many more than are Christians—we may feel discouraged. But, if we look at the Apostles standing alone against the whole world, our discouragement at alleged failure will change into wonder at the success achieved. Again, if the strength of Buddhism, Brahminism, and Mohammedanism dismay us, we may take comfort in the thought that to the first Christian Missionaries the resisting power of the Roman Empire must have seemed as strong as all these put together. If the evil example of our fellow-countrymen and fellow-Christians is felt in every part of the world to be one of the chief obstacles to the spread of the Gospel, we may turn for comfort to the passages in the Epistles of St. Paul, St. James, and St. Peter, where like complaints are made of professing Christians in the Apostolic age. Are the heathen perplexed by the divisions of Christendom? What are these but a later outcome of the spirit that led some of the first Christians to say, "I am of Paul, I of Apollos, and I of Cephas?" If the words of unbelievers at home are used as a weapon against the Missionary abroad, can we be surprised at such sad falls and mischievous teaching, when we remember that while the beloved Apostle was still living, he wrote of followers, or men who had been followers of CHRIST, who then denied that JESUS had come in the flesh.

Many friends of Missionaries who are passing over the ocean on the way to distant outposts will welcome a "*Special Service of Intercession for those at Sea*" which has been approved by the Archbishop of Canterbury for use in church as a separate form of Service, and which may be used after Evening Prayer in church. The Service is published by *Messrs. Wells Gardner, 2, Paternoster Buildings*. It consists of prayers, psalms, hymns, and lessons, admirably suited to the purpose, and many of them very well adapted for private devotion.

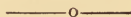
REPORTS RECEIVED.

Reports have been received from the Rev. J. W. Pyke and T. A. Young of the diocese of *Montreal*; T. L. Ball, J. Boydell, J. Kemp, W. King, W. G. Lyster, E. C. Parkin, J. S. Sykes, C. B. Washer, and L. C. Wurtell of *Quebec*; J. Downie and A. Jamieson of *Huron*; W. N. Jaffray, G. S. Jarvis, J. Neales and R. Simonds of *Fredericton*; E. Ansell, F. J. H. Axford, C. Bowman, J. D. U. Browne, C. Croucher, P. J. Filleul, W. E. Gelling, W. M. Godfrey, A. Gray, O. W. Grindon, H. H. Hamilton, A. Hiltz, A. D. Jamison, R. Jamison, J. A. Kaulbach, T. B. McLean, G. W. Metzler, J. T. T. Moody, E. E. B. Nichols, J. W. Norwood, J. H. Read, J. Robertson, J. P. Sargent, C. J. Shreve, J. S. Smith, W. H. Snyder, H. Stamer, G. Townshend, R. J. Uniacke, T. H. White, L. M. Wilkins and F. M. M. Young of *Nova Scotia*; E. Colley, C. Ellingham, T. A. Goode, T. G. Netten, H. Petley, A. Winson and T. M. Wood of *Newfoundland*; D. Holmes of *Columbia*; J. Parry of *Barbados*; W. Cowley, R. de M. Dodsworth and G. E. Ellicott of *Antigua*; G. Woodhouse of *Guiana*; W. Bramley, J. A. Hewitt and H. M. M. Wilshere of *Capetown*; C. F. Patten of *Grahamstown*; T. G. Fearn, W. A. Illing and G. Smith of *Maritzburg*; W. Drew, J. Fairclough and H. Finter of *Calcutta*; W. S. Barker, J. S. Diago, A. Gadney, C. Gilder and J. Taylor of *Bombay*; F. W. Abé of *Borneo*; J. C. Betts of *Goulburn*; and C. G. Curtis, Missionary at *Constantinople*.



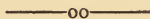
ARRIVALS.

Bishop Chambers has returned from Borneo, and Bishop Wilkinson from Zululand. The Rev. J. C. Harvey and the Rev. G. M. Johnson have also recently come to England from Newfoundland.



DEPARTURES.

Bishop Steere has left England for Zanzibar. Mr. A. C. Waghorne, late student of St. Augustine's College, Canterbury, left Liverpool on January 26th, by s.s. *Manitoba*, for Missionary work in the Diocese of Newfoundland. Mr. A. C. Jones and Mr. Jesse Thornton sailed from Liverpool by the *Nova Scotia*, to study in the St. John's College, Newfoundland, on Feb. 23rd. Mr. Margoschis sailed by the *Peshawur* from Southampton, on Feb. 25th, to resume his educational work in the Diocese of Madras.



ANNUAL MEETING.

THE Annual Meeting of the Society was held, in accordance with the terms of the Charter, on Friday, February 19th, at 11.45, the Lord Bishop of London in the Chair. There were also present, the Bishops of Rochester, Melbourne, Labuan, and Sarawak, Lord Lyttelton, Sir C. Hobhouse, Bart., Philip Cazenove, Esq., Rev. Canon Harvey, *Vice-Presidents*; Rev. A. Blomfield, J. W. Festing, Sir Percival Heywood, Bart., H. T. Hill, J. W. Irving, H. V. Le Bas, E. J. Selwyn, Major-Gen. C. W. Tremenheere, C. B., Rev. R. T. West, *Members of the Standing Committee*: Rev. C. Bull, J. Boodle, Esq., Rev. W. Bazeley, W. Blunt, H. J. Bodily, J. W. Buckley, T. Copeman, Rev. E. D. Cree, F. H. Cox, T. Darling, C. Dale, Esq., Rev. H. J. De Salis, J. Evans, C. D. Goldie, J. C. Harvey, J. Hollings, Esq., Rev. W. Houseman, W. Henty, Esq., Rev. J. J. Hannah, Prebendary Hill, H. G. Henderson, G. M. Johnson, A. C. King, Esq., H. Laurence, Esq., Rev. Dr. A. T. Lee, H. A. Martin, J. H. Moore, H. Mather, J. Moreton, J. Pulman, Esq., Rev. S. Simm, F. Spurrell, J. H. Thompson, J. G. Talbot, Esq., M.P., P. Wright, Esq., Rev. W. Wallace, J. H. Worsley, C. H. E. Wyche.

1. Read Minutes of last Meeting.

2. The Auditors' Report was presented by E. M. Browell, Esq., and it was resolved that the thanks of the Meeting be accorded to the Auditors for the trouble which they have taken.

3. P. Cazenove, Esq., presented the Report of the Treasurers. The Society's income, as compared with that of 1873, is as follows :—

I.—GENERAL FUND :—	1873.			1874.		
	£	s.	d.	£	s.	d.
Collections, Subscriptions, &c.	75,067	1	7	73,559	11	2
Legacies	8,172	6	10	15,301	17	8
Dividends, &c.	3,483	9	2	4,000	11	0
	<hr/>			<hr/>		
	86,722	17	7	92,861	19	10
II.—APPROPRIATED FUNDS	10,286	8	7	11,036	11	0
	<hr/>			<hr/>		
	97,009	6	2	103,898	10	10
III.—SPECIAL FUNDS	13,240	13	11	30,927	19	5
	<hr/>			<hr/>		
	£110,250	0	1	£134,826	10	3

Resolved that the thanks of the Society be accorded to the Treasurers for the valuable services which they have rendered throughout the year.

4. On the recommendation of the Standing Committee, the Archbishop of Canterbury was requested to accept the office of President for the ensuing year. The following noblemen and gentlemen were elected Vice-Presidents :—The Archbishops and Bishops of the Dioceses in England, Wales, and Ireland, the Bishops Suffragan of Nottingham, Dover, and Guildford, the Bishops of the Scottish Episcopal Church, the Bishops of Nova Scotia, Newfoundland, Coadjutor of Newfoundland, Fredericton, Montreal, Quebec, Toronto, Ontario, Huron, Algoma, Rupertsland, Athabasca, Saskatchewan, Columbia, Kingston, Nassau, Antigua, Barbados, Guiana, Trinidad, Falkland Islands, Capetown, Grahamstown, Maritzburg, St. Helena, Mauritius, Sierra Leone, Calcutta, Madras, Bombay, Colombo, Labuan, Victoria, Sydney, Newcastle, Melbourne, Adelaide, Perth, Grafton and Armidale, Goulburn, Bathurst, Tasmania, Christchurch, Auckland, Wellington, Nelson, Waiapu, Dunedin, Gibraltar; the Missionary Bishops in Bloemfontein, Central Africa, Hawaii, Jerusalem, Niger, Zululand, Moosonee, North China, Independent Kaffraria, and Madagascar; Bishops Abraham, Alford, Anderson, Beckles, Chapman, Claughton, Hobhouse, Jenner, McDougall, Nixon, Parry, Ryan, Staley, Tozer, Trower, Tuffnell; the Duke of Marlborough, the Duke of Buccleuch, the Marquis of Salisbury, the Earl of Devon, the Earl of Carnarvon, the Earl of Erne, the Earl of Powis, the Earl Nelson, the Earl of Harrowby, the Earl of Eldon, the Earl Beauchamp, Viscount Stratford de Redcliffe, the Lord Lyttelton, the Lord Rollo, the Lord Redesdale, the Lord Clinton, the Lord Overstone, the Lord Lawrence, the Lord Hatherly, the Lord Selborne, the Lord Hampton, the Right Hon. Lord John Manners, M.P., the Rev. Lord John Thynne, the Right Hon. Sir W. Heathcote, Bart., the Right Hon. W. E. Gladstone, M.P., the Right Hon. Sir Robert Phillimore, the

(1) [The following comparative statement of the condition of the Society's work in 1864 and 1874 was submitted to the Society—

	1864.	1874.
Total Income	£102,997	£134,826
Parishes Contributions	7,270	7,841
Missionaries to Colonists and Heathen	493	490
Incorporated Members	1,477	3,800
Special Funds	174	283
Colonial Episcopate	47	60]

Right Hon. Sir J. T. Coleridge, the Right Hon. Sir H. E. Bartle Frere, G.C.S.I., K.C.B., the Right Hon. J. R. Mowbray, M.P., Right Hon. J. G. Hubbard, M.P., Right Hon. Gathorne Hardy, M.P., Right Hon. G. Sclater Booth, M.P., Sir Walter C. James, Bart., Sir C. P. Hobhouse, Bart., Sir George Grey, K.C.B., Sir Henry Barkley, K.C.B., Sir W. W. Burton, Very Rev. R. W. Church, Dean of St. Paul's, Hon. and Very Rev. A. Duncombe, Dean of York, Very Rev. Walter F. Hook, Dean of Chichester, Very. Rev. E. Bickersteth, Dean of Lichfield, Very Rev. J. West, Dean of St. Patrick's, Ven. R. W. Browne, Archdeacon of Bath, Ven. A. Grant, Archdeacon of St. Alban's, Ven. B. Harrison, Archdeacon of Maidstone, Ven. J. Sinclair, Archdeacon of Middlesex, Ven. J. W. Stokes, Archdeacon of Armagh, Rev. John Edward Kempe, Rev. C. B. Dalton, Rev. B. Edwards, Rev. Canon Gregory, Rev. Canon Harvey, Rev. E. C. Woollcombe, A. J. B. Beresford-Hope, Esq. M.P., F. H. Dickinson, Esq., John Muir, Esq., Robert Pryor, Esq., C. Raikes, Esq. C.S.I., Thomas Turner, Esq., Loftus Wigram, Esq., Q.C., Philip Cazenove, Esq., R. Foster, Esq.; the Bishops of the Episcopal Church in the United States were elected Honorary Associates. Philip Cazenove, Esq., Rev. J. E. Kempe, and Henry Barnett, Esq., were re-elected Treasurers. C. J. Bunyon, Esq., E. M. Browell, Esq., Benjamin Lancaster, Esq., and H. W. Prescott, Esq., were re-elected Auditors. The Rev. W. T. Bullock was re-elected Secretary, W. F. Kemp, Esq. and Rev. H. W. Tucker, Assistant Secretaries, and Rev. G. C. Campbell, Honorary Assistant Secretary.

5. Resolved, that the best thanks of the Society be offered to J. W. Ogle, Esq., M. D., the Society's Honorary Consulting Physician, and that he be requested to continue his valuable services.

6. Resolved, that Rev. A. Blomfield, C. H. Rice, R. T. West be re-elected, and Rev. Canon Ashwell of Chichester, C. Dale, Esq., and Lewis Majendie, Esq., M.P., be elected Members of the Standing Committee.

7. The cordial thanks of the Society were given to the following Honorary Deputations for the valuable assistance which they have rendered to the Society during the past year by pleading its cause by preaching Sermons or addressing Meetings :—

Rev. R. Addison, Rev. C. Baker, Rev. Canon Barry, Bishop of Bath and Wells, Rev. R. H. Baynes, Rev. F. Bennett, Rev. S. Blackburn, Rev. J. J. Bogert, Bishop of Bombay, Rev. H. B. Bousfield, Rev. C. Bull, Rev. G. H. Butt, Bishop of Carlisle, Rev. Dr. Caldwell, Bishop Callaway, Rev. J. Cave Browne, Rev. A. Chiswell, Bishop Piers Claughton, Rev. A. Codd, Rev. W. L. J. Cooley, Rev. A. Cooper, Archdeacon Croghan, Rev. J. Denton, Archdeacon Earle, Rev. F. W. Ellis, Bishop of Exeter, Rev. R. W. Forrest, Bishop of Goulburn, Rev. Miles Greenwood, Rev. Canon Gregory, Rev. J. Hawes, Rev. J. Higgins, Rev. F. D. Horner, Archdeacon Huxtable, Rev. W. T. Image, Rev. Joel Jackson, Rev. E. H. Jones, Rev. K. L. Jones, Rev. W. H. Jones, Rev. H. Jubb, Rev. W. F. Kelly, Rev. B. S. Kennedy, Rev. W. S. Kennedy, Bishop Kestell-Cornish, Rev. H. S. N. Lenny, Bishop of Lichfield, Dean of Lichfield, Rev. G. A. Mahon, Rev. Herbert Mather, Rev. H. J. Matthew, Bishop of Melbourne, Rev. W. R. Mesney, Rev. W. Michell, Rev. Dr. Monsell, Rev. R. J. Mullins, Earl Nelson, Rev. J. H. Nowers, Bishop H. H. Parry (Barbados), Rev. W. A. Plumptre, Rev. G. P. Pownall, C. Raikes, Esq. C.S.I., Rev. J. Reuther, Bishop of Ripon, Rev. A. W. L. Rivett, Bishop of Rochester, Rev. T. Rooke, Rev. C. H. Sale, Bishop of Saskatchewan, Rev. C. P. Scott, Rev. D. L. Scott, Rev. H. M. Skinner, Rev. C. Sloggett, Rev. F. Smith, Rev. G. M. Smith, Rev. H. Stockdale, Rev. J. B. Sweet, Rev. A. R. Symonds, Rev. W. S. Lach Szyrma, Rev. C. W. S. Taunton, Rev. J. Trew, Bishop Tuffnell, Rev. L. Tuttielt, Rev. W. T. Veness, Rev. W. Vincent, Rev. A. H. B. Vivian, Rev. G. Warlow,

Rev. J. Widdicombe, Rev. G. R. Winter, Rev. A. F. A. Woodford, Ven. H. P. Wright, Rev. E. J. Wrottesley, the Hon. and Very Rev. the Dean of York.

8. Resolved, that Rev. W. H. Kay, M.A. Curate of St. Peter's Wolverhampton, be accepted for Missionary work in Madras, Rev. J. Murray and John Lockward for the Missions of Twillingate and Burin respectively in Newfoundland, and Messrs. A. C. Jones and Jesse Thornton as Students in S. John's College, Newfoundland.

9. Resolved, that 50*l.* be granted for the cost of passage from England of Rev. J. O. Oxland, a Clergyman under Bishop Callaway of Kaffraria.

10. Resolved, that Mr. Oakley, of the firm of Smith and Oakley be requested to make a full survey of the Society's property in Barbados, and that a sum of 105*l.* with the cost of passage to and fro be voted to him in consideration of his undertaking the survey.

11. Resolved, on the recommendation of the Standing Committee, that sixty copies of the "Life of Bishop Patteson" be sent as gifts to the Missionaries at certain Missions to the Heathen, and not fewer than twelve copies of Horton's "Diseases of the Tropics" to stations at which they may be considered likely to be useful.

12. Resolved that a sum of 20*l.* be placed at the disposal of the Standing Committee for providing instruction in English for two Nestorian Deacons now in this country and for whose maintenance the Society has already made a grant.

13. Resolved, that the amount of an Appropriated Fund (5*l.* 18*s.*) "*Quebec*" be voted towards the passage of Mr. Walters who is going to Quebec as a catechist on the invitation of the Bishop.

14. The Bishop of Labuan, and Rev. G. M. Johnson, for twenty-eight years a Missionary in Newfoundland, made statements on the condition and needs of their respective spheres of work.

15. The Secretary read letters from the Bishop of Capetown, January 12th, announcing the entire destruction by fire of the buildings at Zonnebloem, the Kafir College, and Rev. W. B. Wright, December 8th, from Tokeo, Japan.

16. Mr. Pulman proposed the resolution of which he had given notice (see page 64) but the motion found no seconder and accordingly was not put.

17. The Rev. J. Wallace, moved, and the Rev. E. D. Cree seconded—

"(1) That the Standing Committee be requested to bring before the Archbishop of Canterbury, the President of the Society, the desirableness of appointing a Bishop at once for Pretoria in the Transvaal."

"(2) That the Standing Committee be requested to ascertain whether the time has not arrived for taking steps to approach the Central regions of Africa by establishing a Missionary Bishop for the country north of the Transvaal, and west of the Diocese of Bishop Wilkinson."

Resolved to defer the consideration of the subject until the arrival in England of the Bishop of Bloemfontein.

18. The Rev. W. Blunt gave notice of his intention to move at the next meeting—

"That the Earl of Chichester be elected a Vice-President of the Society."

19. All the members proposed in December were elected.

20. The following will be balloted for in April :—

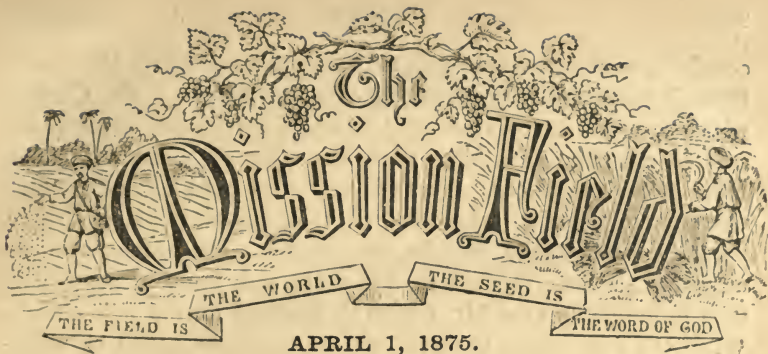
Rev. John Hosegood, Powerstock, Bridport; B. D. Colvin, Esq., Calcutta; Rev. C. Johnstone, Hackness, Scarborough; Rev. Richard Martin, Challacombe; Rev. H. M. Spooner, Lambeth Palace, S.E.; Rev. H. G. Hopkins, Skelton, Penrith; Rev. T. G. Livingston, Addingham, Penrith; Lord Boston, Porthawl, Anglesey; Rev. J. Morgan, Llandudno; Rev. Dr. Banks Price, Llangelynin, Conway; Rev. T. Norris Williams, Aber, Bangor; Rev. D. W. Thomas, St. Ann's, Bangor; Mr. John Parry, Draper, Bangor; Rev. H. Davies Owen, Penmynydd, Anglesey; Rev. Henry Jones, Llanberis, Carnarvon; Rev. Evan Davies, Llanllyvin; Rev. Thomas Laugharne, St. Thomas, Upper Llandwrog, Carnarvon; Rev. R. W. Mason, Llantrisant, Anglesey; Rev. Henry Edwards, Vicarage, Carnarvon; Rev. T. Morris Hughes, Llanddaniel Gaerwen, Carnarvon; Rev. Henry Owen, Llangefni, Anglesey; Rev. Thomas Briscoe, D.D., Vicarage, Holyhead; Owen Fuller Meyrick, Esq., Bodorgan, Llangefni; Rev. T. Warren, Trevor, Llanfaes, Anglesey; Rev. Alfred Wright, Andover; Rev. Robert Stammers Tabor, Cheam, Sutton, Surrey; Rev. Charles E. Cornish, M.A., 4, Worcester Villas, Clifton; Rev. Ralph B. Somerset, St. Michael's, Cambridge; J. L. Jardine, Esq., Capel, Dorking; Rev. Canon Hodgson, The Abbey, Carlisle; Rev. Canon Ware, Vicarage, Kirkby Lonsdale; Rev. Canon Butler, Vicarage, Penrith; Rev. T. J. Cooper, St. Cuthbert's, Carlisle; Rev. T. M. Gilbert, Heversham, Milnthorpe; Rev. T. H. Ransome, Lindale Grange, Carniforth; Rev. W. A. Matthews, Dacre, Penrith; Rev. E. Jefferies, Grasmere, Ambleside; Rev. J. A. Cheese, Gosforth, Carniforth; Rev. R. H. Kirby, Haverthwaite, Ulverstone; Rev. H. R. Smith, Grange, Lancashire; Rev. G. West, Scaleby, Carlisle; Rev. J. Hudson, Troutbeck, Windermere; Rev. E. Bannerman, Crosscrake, Milnthorpe; Rev. J. Harrison, Barbon, Kirkby Lonsdale; Rev. R. Dugdale, Cross Canonby, Maryport; Rev. W. Cockett, Upperby, Carlisle; Rev. W. H. Wilkinson, Hensingham, Whitehaven; Rev. W. Shield, Mansergh, Kirkby Lonsdale; Rev. J. Bone, West Newton, Aspatria; Lieut.-Col. Prevost, Lowther Street, Carlisle; F. A. Argles, Esq., Eversley, Milnthorpe; W. Parker, Esq., Carlton Hill, Penrith; Dr. Hamilton, Windermere; T. Harrison, Esq., Kendal; F. Yeld, Esq., Cumberland Union Bank, Carlisle; J. Fisher Crosthwaite, Esq., Union Bank, Kendal; J. E. Hasell, Esq., Dalemmain, Penrith; J. Harrison, Esq., Newby Bridge, Ulverstone; Thomas Streatfeild, Esq., 15, Upper Brook Street, W.; Lord Augustus Hervey, M.P., Ickworth, Bury St. Edmunds; Rev. H. D. Thomas, St. John's, Westminster.

Notices of the following Legacies have been received:—

	£	s.	d.
Rev. George Gilbert, Grantham (free of duty)	1,500	0	0
Joseph Lilley, Esq., Broadwater Down, Frant, Sussex (reversionary).....	200	0	0
John Mitchell, Esq., Old Bond Street.....	100	0	0
William Smith, Esq., Queen's Terrace, Hammersmith.....	200	0	0

ANNUAL MEETING.

THE ANNUAL PUBLIC MEETING of the Society will be held in Willis' Rooms, on Wednesday, 28th April, in the afternoon. The ARCHBISHOP OF CANTERBURY will take the chair.



CAPETOWN.

Several important letters have been received from the Bishop of Capetown. The following extracts will convey some idea of the present condition of the diocese, and of the progress and difficulties of the Church. We should be glad if the sympathies of some of our readers were enlisted on behalf of the ruined college at Zonnebloem.

On the 30th of January the Bishop wrote from Bishop's Court, Claremont, Capetown :—

“**I** HAVE been away this week for two days at Malmesbury. I had no time to go round all the distant outlying stations—this I hope to do next August. But my immediate object was to confirm the candidates there.

“At Drooge Vlei, a small private station which I visited on my road, I confirmed five persons. This place, containing about 140 inhabitants, is the property of Mr. Eaton, who has built on his farm a school-chapel, where he holds the Church service every Sunday, once in English and once in Dutch—Mr. Clulee visiting it from Malmesbury and holding service as often as he can. Mr. Eaton also holds catechumen and confirmation classes, Sunday-school, and singing classes, and there is also a day-school in the place held in the same building. It is a wonderfully complete little town, with its smith's, shoemaker's, haberdasher's, grocer's, butcher's, and baker's shops, its carpenter's shed, its wheelwright, machine maker, and brickfields—Mr. Eaton being proprietor of the whole and the employer of all the labour of the place.

“At Malmesbury, where I stayed with Mr. Ford, the resident Magistrate, I confirmed thirty-seven candidates, of whom about ten were white people; and at Abbotsdale, a Mission station of Malmesbury

consisting of an estate belonging to the Church, and where Mr. Clulee lives, I confirmed forty-seven, all coloured people. Mr. Clulee's wish is to found here an industrial school of carpenters, shoemakers, and blacksmiths, something after the style of Genadendal and other Moravian stations. There is very great need here of a decent church, the present school-chapel being nothing better than a miserable barn wholly unfit for the purpose. The people, who are all poor, are very forward in this work, and bring in continually their little offerings for Mr. Clulee to husband for the new church. When the time comes, the work will be much cheapened by voluntary labour."

Writing from Bishop's Court on the 2nd of February, Bishop Jones said :—

"The Society's grant for the past year has helped to maintain the work of the Church in a very large number of posts throughout the diocese. In many places we should be compelled to abandon the work, except for the grant. At the present time there is an unusual amount of distress among the clergy and catechists, and, if it were possible, their stipends in many places ought to be largely increased. Never, I believe, in the recollection of the oldest inhabitants have the prices of such things as bread, meat, rice, potatoes, forage, in fact of nearly all the necessities of life, been so extravagantly high as they are now. And there seems no prospect of anything but a further rise; living on a small fixed income is almost ruinous. Labour is very dear, because it is very scarce. It may be urged that high prices are a sign of prosperity, and that the farmers and storekeepers must be making such large profits that they ought to be affording a correspondingly large and liberal support to their clergy. But unhappily, in by far the greater part of the diocese, and especially in the distant parts of it, where living is exceptionally expensive, the wealth lies almost entirely in the hands of the Dutch, who do not belong to our Church. So far as I can gather, the English Church congregations are as a rule very far from well to do—it may be that they might in some places give more than they do give to the support of the clergy, but I think that taken as a whole the congregations are very liberal according to their means, and in several places that I could mention they have of their own accord contributed more than the sum at which they were assessed by the Diocesan Synod. How some of the clergy can live

is often a simple mystery to me. At this time of famine prices we do really need even increased help from the Church at home.

“At present I have been able to visit but a very small fragment of the Diocese, but in nearly every case I have found great cause for hope and encouragement. Perhaps in a Bishop’s visit, especially his first, to a place, things may assume a brighter and more cheering aspect than they do to the Parish Priest in the ordinary routine of his pastoral work ; but making every allowance for this, I am convinced that the Church has gained and is daily gaining a powerful hold upon men’s minds and hearts. There is much, very much, still to be done ; there are thousands, ten of thousands, of heathens still to be won ; in Christians themselves, much need of the deepening and strengthening of the spiritual life ; one would fain see more signs of a widely-diffused personal holiness ; there is not the zeal in religion which, thank God, one saw making such rapid strides at home of late years ; but this cannot be expected ; in England it is but beginning ; and it takes a long time for the living energy to spread from the centre of the system to the more distant members. It will come, I am confident, with God’s blessing, in time ; perhaps sooner than we dare to hope.

“I have been much struck with the thorough work which is being done in some of the Mission congregations. At Mr. Curlewis’ at the Paarl, I confirmed no less than fifty-four persons, whose attention and reverence of manner were very remarkable. In this congregation and in Canon Lightfoot’s there is a regular parochial machinery, churchwarden, sidesmen, schoolmaster and mistress, harmonium-player, &c., all coloured people—indeed in most cases the clergyman and his family are the only white people in the Church. At Abbotsdale again, where the only place of worship is a miserable old barn, the people seem thoroughly in earnest, and are most forward in contributing week by week their little sums towards the erection of a good and suitable church. The same is the case with both Mr. Lightfoot’s and Mr. Curlewis’ coloured congregations.

“One sign of progress again is the large number of candidates presented to me for Confirmation. During the short time I have been here, I have confirmed exactly 800 persons, certainly the larger portion of them being coloured people. I have noticed almost uniformly among the candidates (though I regret to say not among the congregation, many of whom are not of our own Church) a very

great amount of reverence, and an earnestness of manner, which seemed to indicate plainly the pains which had been taken in their preparation.

“Looking on into the future—my greatest wish is to see Zonnebloem develop into a larger and more thoroughly useful institution. A great opportunity is now before it; if it is not seized instantly, it will be altogether lost. It has failed practically of its original purpose, the training of Kafir lads, among other causes through the establishment of a similar institution nearer their own town and in a climate more congenial to them, at Grahamstown; but a short time since some four or five young Basuto chiefs came to visit the College, and returned home with such a glowing report of it that it has become quite a matter of ambition with many of the Basuto chiefs to send their sons or younger brothers to Zonnebloem. It was arranged towards the close of last year that at the most fifteen boys or young men should be sent, but the resident magistrate found it next to impossible thus to limit the numbers, and was obliged to send two more than the number agreed upon. There are more to come, if only we had room for them. This will show you how extremely important a work there is now before us at Zonnebloem. The Colonial Government quite appreciate this, and have expressed their readiness to aid us in some way. It is against their rules to help us by making an absolute grant for building or enlarging, but there is little doubt that they will, through the Education Office, make us an annual grant for supplying extra teaching power, as well as increase the sum they pay as an annual capitation grant towards the maintenance and education of the coloured boys. But the great question lying immediately before us is the enlargement of the buildings. Indeed it is more, it is the rebuilding of its ruins. Most unfortunately, as it seemed to us (though one already begins to see that it was not without its advantages), one Sunday night in December, during a furious south-easter, the carpenter's shop caught fire, how we cannot discover, and in less than half an hour, the shop, together with the chapel, the library, and the schoolroom with everything they contained were entirely destroyed. As the inmates were all at Papendorp Church, nothing literally was saved. It was a terrible calamity, especially as the Basuto boys were hourly expected. By some unhappy oversight, the buildings destroyed were only insured for 150*l*. About a fortnight after, the boys, having been delayed on the road, arrived. A stable below the dormitory, which

had long been empty and unused, was temporarily prepared to receive them, and the hall has to serve as chapel and schoolroom as well as for its proper purposes. I have asked Archd. Badnall; Dr. Dale, the Superintendent-General of Education; Mr. Tennant, the Speaker of the House of Assembly; with Mr. Peters, and Mr. Gibbs the Warden and Subwarden of the College, to act as a Committee for the consideration of the best course now to pursue. After very careful deliberation we have determined to retain the existing site, which since various improvements during the last few years is thought to be healthy, and we have obtained a simple plan for the erection of fresh buildings on a larger scale than previously; but even these are smaller than we should wish, if we saw any possible hope of raising the funds for a still further enlargement. The estimate of the total cost of the present plans is 1600*l.* at least. If we cannot get 500*l.* from friends in England, I despair of effecting even the work we propose. Is it too much to hope that for an object which is of the most vital importance to the Church here, where success or failure must affect seriously the relations between this Colony and the powerful Basuto tribes (very many of whose young chiefs are being educated at Zonnebloem, including the heir to the Basuto kingdom), and which has before it a field of usefulness and an opening for Christian truth, greater in my opinion than lies before any other Diocesan institution, we may receive from England the sum we ask? We have had to endure a great calamity; it would be a vast help to us if we could rely on the practical sympathy of Churchmen and Church Societies at home."



PROGRESS AT LOWER PAARL, CAPETOWN.

BY THE REV. J. F. CURLEWIS, MISSIONARY.

Dec. 31st, 1874.

WE have been cheered by the presence of our Bishop, who held four confirmations in the parish. I had the pleasure of presenting eighty-two candidates, nearly all coloured, the others for the most part being Germans. Fifty-four of the candidates confirmed had received Holy Baptism as adults. It is the largest number that has as yet been confirmed here at one time. They received confirmation at the several places where they were prepared for that holy rite, and where they meet together for

divine worship—seven at Wellington, twelve at the Upper Paarl, nine at Klein Drakenstein, and fifty-four at the Lower Paarl. On the afternoon of Sunday, November 15, when there knelt before the Bishop fifty-four candidates, many of them aged people, one a great-grandmother, with her daughter and granddaughter, I looked on with joy and thankful gladness. Since the Bishop's visit several young persons have offered themselves as candidates for baptism, so that about twenty new names have been added to my list of catechumens.



NASSAU.

Our readers will be glad to see, by the following letter, that the Bishop of Nassau, amid all the struggles and difficulties of his impoverished diocese, is taking steps for the formation of a native ministry—the greatest want, perhaps, of our Church in the West Indies.

Bishop Venables wrote, on the 6th of February:—

“OUR Report for last year shows an apparent falling off in the number of Church-people, which may be accounted for by a recent emigration of our poor people to Key West, on the Florida Coast, by which it is estimated that we have lost a thousand persons. I think, however, that the decrease is only apparent, and that the difference in the number reported last year from that of the year before is owing to the difficulty of deciding what constitutes a church person. One clergyman will be lax and another strict in his estimate of the number of Church-people in his parish; and perhaps the same clergyman in his computation does not always accept the same principles. I am led to think that the decrease is only apparent from the fact that we have last year increased both our Church Stations and our communicants, which number 2,773, against 2,630 of the year before. The number of communicants is a better test of progress or retrogression than that of Church members, because its accuracy can be depended upon.

“We have also added one to our clergy during the past year, and another I expect out very shortly to take charge of the Caicos Islands, which have been without a clergyman since the disendowment of the Turks' Islands two years ago. I feel, however, even whilst we are extending our operations, that we are treading on insecure ground so long as we are depending—as is the case in the majority of our parishes—on Government support. The good

hand of our God has hitherto been upon us, for, with the exception of the three disendowed parishes of Turks' Islands, and the two disendowed parishes in the Bahamas, no State-assisted parish has been vacated since the disendowment of 1869. We cannot, however, expect the present state of things to continue much longer; and when vacancies do occur we shall find it difficult to fill them up, because of the wretched system into which we have fallen,—each parish selfishly seeking its own endowment to the neglect of the formation of a central diocesan fund, upon which each parish, as it lost its State-paid clergyman, would have a claim. I therefore trust that until we are well out of our troubles, the Society will continue to us the assistance which we now receive from it, and which is enjoyed only by the most needy parishes.

“The most hopeful thing in the future is the prospect we have of being soon able to employ more extensively a native ministry, which will be far more economical than that of clergymen brought from England. We have two excellent young black men now in training; and I have two catechists whom I hope before long to promote to the diaconate. I feel that we must aim at the raising up of a native ministry, not only on the ground of economy, but also because of the necessity of supplementing the work of the parish clergyman with local agents in Holy Orders. Distance is the great difficulty we have to contend with. The flying visit of a clergyman, perhaps only once a year, is of comparatively little use to a congregation which is left for the rest of the year without sacraments, and dependent on the ministrations of a lay-catechist. One of your missionaries—Mr. Crowther—has had on two occasions to ride forty-five and sixty miles over a terrible road to visit dying persons—journeys which took him a night, and a day and night respectively, and which, after all, were taken to no purpose, as in both cases the sick person was dead before he reached the house.”



PROPAGATION OF THE GOSPEL IN NASSAU.

MARKED and rapid progress has rewarded the labours of the Rev. J. J. Crowther among his island flocks, as will be seen by the following extracts from a letter which he wrote on the 30th of September :—“As I shall now only visit Exuma twice a year for the purpose of administering Holy Communion, I have taken charge of

the long neglected parish of St. Christopher which comprises Rum Cay and Watling's Island.

"At Long Island" (Mr. Crowther's head-quarters) "during the past year one church has been consecrated ; another has been completed, is now used, and will be consecrated at the Bishop's next visitation ; a third is nearly finished, and will be ready for consecration early next year ; a site has been given for a fourth, and the building will be begun next year. So there are now six churches on this island. The three churches which have been begun and finished within the last three years have been built by the people with no further assistance than a grant of lumber and nails from the Bishop. Two church day schools have also been opened, one at the north the other at the south end of the island.

"The south end of this island has a scattered population of 300 persons. Five years ago it had no school, no church service was held there, Sunday was not observed, and very many of the people had never seen the face of a clergyman, and were, indeed, in heathenish darkness. There were then only four communicants in the district, there are now fifty-nine. The little church of St. Michael and All Angels, only opened and consecrated this year, is already too small for the congregation. Many of the people walk five miles, some eight miles, some even ten miles to church : among them are old men, women, and children, who eagerly and cheerfully wade along roads, even when made into watercourses by a heavy rain-fall, rather than forsake the assembling of themselves together.

"At Clarence Town the attendance at the daily morning and evening prayers in the parish church is good. Many labourers and artizans leave their tools outside the door while they come to join in prayer before going to work. Many a wearied and anxious man and woman has come at the end of the day to evensong and has found peace.

"There are ten guilds doing earnest work on Long Island. The Holy Sacraments and the other ordinances of the Church are more and more valued. There are 315 communicants. There have been 560 baptisms within the last five years.

"The rite of confirmation is also eagerly sought. The people now believe in it. Here is an instance. An aged African, who was brought into this colony as a boy at the time of the American revolution, and who up to three years ago had been a 'Baptist,' lives seven miles from the parish church. Since his admission into the

church he has frequently attended service, taking a day for the journey. At the time of the Bishop's last visitation, however, he was unwell, and could not travel so far. Great was his distress at the thought that he could not receive the Gift, but greater his thankfulness when told that the Bishop when on his way to a distant settlement was to pass within two miles of his house. Old George walked the two miles, and in a hut by the wayside received with joy the holy rite.

"On the Islands of Rum Cay and Wablings, where spiritual deadness and heresy have for a long time divided the land, there are changes which seem to point to a brighter day."



MONTSERRAT MISSION, TRINIDAD, WEST INDIES.

MONTSERRAT is the name given to an extensive district in the interior of Trinidad, lying between the Caroni and Guaracara rivers, to the East of the various districts occupied by the sugar estates. For some time it was inhabited only by squatters here and there, partly Spaniards, and partly liberated Africans, who had served their term of indenture, and were glad to escape from a more settled locality into a half idle and barbarous life in the forest. But a few years ago the Government expelled the squatters, or compelled them to purchase the land they had occupied, and placed the district on the same footing as the other civil divisions of the Colony, without, however, making any provision for the spiritual needs of the people.

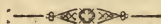
In 1868 I was appointed to the charge of two large parishes, of which the one in which I resided touched Montserrat at about the middle of its western boundary. My predecessor had already commenced Missionary work among the squatters, but many of these were dispersed, and the work at that particular point discontinued. I was led providentially into the neighbourhood of the present Mission station. One day I was overtaken on the road by an African, who requested that I would christen his house for him. This is a request very commonly made, and one to which I always accede. It only means, "Have some religious office in my new house before it is occupied." Having appointed a day, I was conducted across the ridge of hills that bound the view from the gulf, and after descending a little way on the gentle slope of the other side, arrived at the house, framed of the wood of the country, boarded with cedar, and covered with palm leaves. I found assembled about fifty people, almost all from the immediate neighbourhood, most of them baptized, but living apart from all Christian ordinances. I

refused to christen the house unless the owner would give it up for a time to be used as God's House, and as this was readily conceded, I arranged to have in it a short service every alternate Friday, taking that day as the most sacred in the week after Sunday, when my other duties prevented me from attending. After a short time, having obtained the loan of a site, the people threw up a temporary shed, in which a day-school was established, and the Friday fortnightly services continued until June, 1869, but with frequent intermissions, occasioned by the state of the road and my bad health. The day-school was opened in February, 1869. I have since purchased six acres of land, and presented one, close to the borrowed site, for the purposes of the Mission. In July, 1869, when I was obliged by ill health to seek a change of climate, the Bishop allowed a catechist, paid from the Consolidated Fund, to hold services on alternate Sundays, which have been continued to the present time. While in England, I put forth an appeal, approved by Bishop Parry, and obtained a small sum for the Mission. Hoping this would gradually increase, I arranged on my return to the Colony to visit the station myself on the Sundays when the catechist did not go, and employed a curate for my own church, but my removal to my present cure at the end of March, 1871, put a stop to this arrangement, nor have there since been means available for the maintenance of services by a clergyman. I have, however, visited the station from time to time on a week day, principally for the baptism of infants. The day-school was kept up until the middle of 1871, but there were no sufficient means for its continuance, and it was rendered less necessary by the Government having opened a ward-school. On the Mission's acre of land, a burial-ground has been inclosed and consecrated, and a church is in course of erection. It was framed and shingled early in 1874, but further progress was stopped by want of means, and now the state of the weather and of the roads is such as to shut out all hopes of resuming the work until 1875. Contributions would be most acceptable for this purpose.

The circumstances of the Church in Trinidad are such as to warrant an appeal to England, especially for its poorer stations. The funds for the endowment of the Bishopric and the sustentation of the church strain our efforts, and church building occupies local attention in almost every parish. Five churches are in contemplation or in course of erection in districts hitherto without them, four in place of others which have fallen to decay or are past repair, and three are undergoing enlargement. Montserrat is a strictly missionary district, and void of wealthy residents.

W. BOVELL LAURIE,

Minister of St. Stephen's, Trinidad.



TRIALS, WANTS, AND PROSPECTS OF THE CHURCH IN RUPERTSLAND.

There is probably no English colony in which liberal aid is more urgently needed than it is in Rupertsland—none in which it would bear a richer harvest. We trust that help may be given sufficient to meet the necessities of the position in a measure to some degree adequate to their importance and to the ample means of English Churchmen.

The Bishop wrote from Manitoba on the 4th of February :—

“THE sad plague that has troubled this most fertile agricultural region for the past ten years with little intermission, still continues to oppress us. The grasshoppers came again last year destroying wholly the crops in some districts, and partially injuring those in every part of the country. They have left their eggs in the ground, so that our farmers have the greatest apprehensions for next season—in fact the probability is that very many of the old people, who are mainly members of our Church, will not sow at all. I dare say the new settlers not appreciating so fully the gravity of the position may sow extensively and perhaps succeed.”

“Partly from this cause and partly also from the entrance of an emigration considerable in view of our population, and the rapid growth of a city of five thousand people where there is still a want of adequate communication and a monopoly in freight, everything has become very dear. Our clergy feel the state of things intensely ; and I confess to no little difficulty. A grant of £100 is in itself altogether insufficient. In order to procure the services of clergymen I have in a number of cases guaranteed their receiving a certain amount at my own risk. Now while I have had to a large extent to meet this guarantee I have felt that the taking of this burden on myself has been injurious to the parishes. I feel that I must not continue to do this ; and yet when a change is made, see little escape from a crisis more or less damaging to the interests of the Church,—I mean the resignation of clergymen. Our efforts have been so check-mated by these wretched grasshoppers. I purpose visiting the different parishes and warning them that it must soon rest with themselves to decide whether they are to have a resident clergyman or not.

“Even then we shall have to arrange as far as possible for new settlements. In one such district the people have offered \$300, and we expect more ; so we are to appoint a clergyman there. The clergy of our old missions are too distant from the new settlements

adequately to add them to their own work ; so we shall have either to visit the settlements from St. John's College and Cathedral, or to send from the cathedral mission to occupy the places of the parish clergy when they visit them. This points to a work that for a time will ever be increasing. Can the Society help us in it? We wish to add two clergy to our college and cathedral staff—one to be precentor in the cathedral. Small grants in aid would help us greatly, as so many things have to be done in the way of addition and improvement to keep our place with the changing times that we are at our wits' end for means. I sent out a few circulars last year to England, but as far as I know with no result ; indeed I was so driven with business that I actually sent very few. The College is doing very well. I have got about me an admirable staff of thoroughly devoted fellow-workers. We have in the College-school as boarders, sixty of the sons of the leading persons in the country of all denominations. . . . The Society did everything for the old dioceses of Canada. I think, God helping us, you will not be disappointed if you help us pretty liberally for a year or two. We are laying a foundation here thoroughly on the lines of the old church. Some few thousand pounds would make this the best provided diocese in all Canada. You may think this overdrawn, but it is a fact. We have the important institutions of a Cathedral, Theological College, and Grammar or Public School growing up prosperously and happily, and each one a living reality. I assure you that a stranger cannot estimate the discouragements under which I have pushed on the work here with these ever-recurring locusts. I do not look for those few thousands from you. What I would ask of your Society is for a few years to help us by adding to the Cathedral Mission staff by allowing us a vote in aid for the additional clergy we employ. Give us 60*l.*, or 50*l.*, or even 40*l.* a year each for two other men now ; and perhaps some of your friends may look into the future chances of this land and give out of the riches of their liberality substantial aid to the building up of our institutions.

“ I should say that I have received for our mission work about \$500 from Canada, and I hope to have a further sum. But there is nothing to rely on, and I do not look for substantial aid from that quarter. This is very sad in face of the really noble contributions and efforts made by the Presbyterian and Wesleyan bodies of Canada for this country.

"A highly-respected Presbyterian minister here has joined us and has been ordained Deacon. He has given up a good deal. He is now on our Cathedral Mission staff; but is acting for the time as Curate at Holy Trinity, Winnipeg, under Canon Guidale, till that congregation gets a clergyman for themselves."



NEEDS OF THE CHURCH IN MELBOURNE.

VERY few persons have any idea of the urgent appeals made from every side to the Society for help in men or money, or both. There is scarcely a diocese or a Mission that does not, with perfect truth, represent itself as suffering from the utmost destitution. Even the wealthy diocese of Melbourne fears, in the immediate prospect of disendowment, that, if increased help is not afforded from England, many places at present cared for by the Church must be left without the ministrations of religion. At home, where most people of the richer classes are members of the Church, disendowment would cause great difficulty in the maintenance of our clergy. This must be the case, to a much greater extent, in South Australia, where many of the richest inhabitants have never been gathered within the Church's fold. The following statement comes before us with the very highest authority, being abridged from one presented to the Society by the Bishop of Melbourne, who has now held that see for twenty-eight years. Bishop Perry writes :—

"At the time of my appointment to the Bishopric of Melbourne and, if I remember rightly, up to the discovery of gold, while the population was under 80,000, the Society granted an annual sum of 700*l.* to the Church in that Diocese. This amount was afterwards reduced to 500*l.*, and then again to 300*l.*, at which sum it has remained stationary for several years. I did not at the time complain of these reductions; because although, as the population increased by the influx of 50,000, 60,000, and 70,000 immigrants in a year, the spiritual destitution of the people became more and more saddening, yet the cause was rather the want of men for the ministry than the want of means for their maintenance. During several years after the gold was discovered the aid afforded by the Government of the Colony, together with the voluntary contributions of the people,

rendered it easy to maintain the few clergymen whom we were able to procure; but as their number increased, and the stipend received by each from the public revenue consequently diminished, it became gradually more difficult, and those who were located in the smaller towns and villages, and in the agricultural and poorer mining districts, suffered in some instances great privations and hardships from the inadequacy of their incomes. These I am inclined to regard as one cause of the remarkable mortality among clergymen's wives, no fewer than thirty-one having died during the twenty-seven years of my Episcopate. Moreover, as years passed on and the population spread itself over the country, new villages and districts continually demanded resident clergymen, for whom the people who were struggling to earn a subsistence for their families could not possibly provide a maintenance. In many instances they were able and willing to contribute a portion, but could not raise the whole of what was required.

"The following Memorandum, which was prepared at my Registry, describes simply and very clearly the present position and prospects of the Church:—

'From the formation of the Diocese of Melbourne to the present time the Church in Victoria has received aid from the State towards the promotion of Public Worship. This aid, small in amount at first, was gradually increased to about 20,000*l.* per annum, at which sum it has remained for many years. The money received year by year has been wholly expended (until within the last few years), in accordance with Government regulations, in equal proportions in the promotion of Church building and the maintenance of the Clergy. Under this system large voluntary contributions were elicited, resulting in the erection of a large number of churches and parsonages, in the maintenance of a numerous body of clergymen, and in the establishment of the Church in centres of population throughout the Colony. Melbourne, Ballarat, Geelong, Sandhurst, and Castlemaine, and other large towns, have obtained their duly constituted parishes, with their churches, parsonages, schools, incumbent ministers, and in some few cases curates. But none of these as yet rest upon the solid foundation of an endowment. The maintenance of the Church depends (humanly speaking) entirely upon the voluntary contributions of the people from year to year.

'In the smaller towns and villages the condition of things as far as it goes is the same, but in many cases the churches are unfinished, sometimes a parsonage is not provided, the contributing power of the people is less, and the stipends of ministers require supplementing from without.

'The agricultural and pastoral districts, which cover vast tracts of country formed by a scattered population, need the ministrations of Clergymen *sent* by the Church.

'While 'State aid' continued unabated and without expectation of cessation, the continually expanding wants of the Church were to a certain extent met. Fully formed parishes ceased to receive assistance, others

were helped from year to year on a gradually descending scale, and a large portion of the grant in aid was devoted to what may fairly be called missionary work.

‘But when by the action of the Legislature a day was fixed for the total extinction of the grant, the Church by its Assembly determined to capitalise¹ as much as possible of the money still to be received; expending meantime, in the case of buildings, only just so much as would satisfy liabilities incurred in expectation of the receipt of aid from the Public Treasury, and, in the case of stipends, only moneys absolutely needed to keep ministers at their posts, and small grants deemed necessary to break the suddenness of the withdrawal of help upon which the recipients had been accustomed to lean.

‘This action of the Church Assembly precipitated by a few years, but made somewhat less sudden, the embarrassment which could not but follow the withdrawal of the grant in aid.

‘The state of the case then appears to be this:—Under a condition of things which is now coming to an end a number of parishes have been formed which can hold their own, a number are in process of formation which need help to be perfected, and a previously existing power of extension has been paralysed.

‘The parishes which may be regarded as fully established are about sixty-eight in number. These will not be affected by the withdrawal of State aid. They will maintain their own clergy, and will contribute more or less to the funds of the Church, out of which help will be given towards poorer parishes. They have not, however, yet learnt that large-hearted liberality which would render an appeal for help to the Mother Church unnecessary.

‘The parishes and parochial districts in which there will be difficulty in maintaining our position, but where it *may* be maintained with help from without, number about thirty-four.

‘The districts wherein the Church ministers, or should minister, but in which her ministrations can only be maintained by *extensive* help from without, are at least six in number.

‘The Postal Guide for Victoria contains the names of eight or nine hundred places where mails are delivered. Many of them, it is true, consist of no more than a store or public house, yet they indicate centres of population, which can be but very inadequately provided for by our two or three hundred churches and school-houses where divine service is performed, and by a hundred and fifty clergymen and readers.

‘Such help as can be afforded will be given by our Home Mission Funds aided by the income derived from the savings of the Grant in aid; but this latter source of supply may of necessity be diverted to the payment of the stipends of clergymen, who are entirely dependent on the public funds of the Church, viz., the Dean and Archdeacons (who have no parochial cures), chaplains of hospitals, &c. Efforts will be made to increase the voluntary contributions to such Home Mission Funds, but it would be idle to expect that the most strenuous efforts will result in our increasing them from the 2000*l.* or 2500*l.* per annum they have hitherto yielded, to such an amount as will at all effectually enable us to cope with the loss of the grant in aid.’”

(¹) By the end of 1875, when the Grant in aid absolutely ceases, about 40,000*l.* will have been capitalised, the annual income derivable from 28,000*l.* of which will be available for promoting church building, and the income derived from 12,000*l.* will be available for stipends. 8,000*l.* of the stipend savings have been voted for the Bishopric of Ballarat, or the amount available for stipends would have been 20,000*l.* (Hence no part of the above-mentioned 12,000*l.* will belong to the new diocese.—C.M.).

The Bishop adds : " The Dean and the Registrar of the Diocese have also expressed their feelings on the subject in letters, from which I insert extracts. The former writes :—

' Our difficulties have not hitherto been so strongly manifested, as we have had towards the support of the Ministry a grant from the Colonial Government of about ten thousand a year ; and, as the clergy in the large towns and in long-settled and thickly-peopled districts were well supported, the whole of this grant, except what was required for the maintenance of Church officers and chaplains for gaols, hospitals, &c., was given to the scattered and unsettled districts. This source of supply will cease with the coming year, and even now the Church Assembly have felt it necessary to stop the supplies hitherto given to such districts, and, as far as possible, to capitalise this fund. It is thus that we have been able to subscribe 8000*l.* towards the endowment of the Bishopric of Ballarat, and the interest of the residue will scarcely suffice to support the staff of Church officers required for the due working of our ecclesiastical system in the vast extent of country, which will still remain attached to the Bishopric of Melbourne. For the year 1876, therefore, nothing can be applied to assisting in what may be called Home Mission Work.'

" The Registrar, the Hon. T. T. à Beckett, who has been for twenty years intimately acquainted with the affairs of the Church, and has always shown himself a very valuable counsellor and helper in promoting its extension and well-being, gives his opinion on the public effects of the withdrawal of State aid, as follows :—

' The five years' notice of the withdrawal of the grant from the State has enabled us to moderate the force of the blow this withdrawal will inflict upon us by gradually receiving it, and also to perceive beforehand the effect it is likely to produce by watching the influence upon the ministrations of the Church in particular districts of the lessening from year to year of the portion of the grant allotted to them. In some cases the members of the Church have, by the withdrawal of extraneous assistance, been made more sensible than they otherwise would have been, of the personal obligation they are under as Christian men to support their minister ; and they have to some extent (and I think in some cases fully) supplied from their own means that portion of their minister's stipend which was no longer attainable from the public revenue. But in thinly-populated districts it has in many cases been found that the increase in the amount of private contributions has not been sufficient to provide for the clergyman a decent maintenance ; and although, when unwilling to abandon his post, and trusting perhaps that the future would improve it, he has remained at it, he has done so under circumstances of the most trying description. * * * There are now many places in the diocese in which the position of the clergyman is becoming more painful day by day, and where, if the small contribution made by the State grant were withdrawn, the clergyman would have to be withdrawn also. Notwithstanding these discouragements, there is, I believe, a very wide-spread desire among the members of the Church in the Colony for the services of earnest and efficient clergy. * * * It seems to me that it is neither for the good of the clergyman nor of the people that he should be sent

to or kept at a place where he cannot be maintained in a manner suitable to his office; and certain I am that, if some special effort be not successfully made to supply the deficiency in our Church funds, which the absolute withdrawal of the State grant at the end of 1875 will occasion, in many of the districts where the people now receive the ministrations of ordained clergymen, they will be as sheep without a shepherd.'

"Unless, therefore, help be rendered from some source or other (and it can come from none other than the Church in England), not only will it be impossible to supply the ministry of the Church and Sacraments to any of the numerous places now destitute of it, but that ministry must be withdrawn from not a few which have hitherto enjoyed it. Those members of the Church who have learnt in their native land to value its ordinances will, I trust, show in a greater degree than heretofore their sense of the obligation they are under, not only to maintain the ministry in their own immediate neighbourhood, but also to assist in providing it for other places, where the people are too poor, or, what is worse, too worldly-minded, to maintain it for themselves. But they need to be stimulated and encouraged by the sympathy and assistance of their brethren in England, and there are several considerations, usually overlooked, which appear to me to give the Church in Victoria a peculiar claim to such sympathy and assistance.

"First: In a prosperous colony, where an increasing population is rapidly spreading itself over a wide area of country rich either in mines or productions of any kind, our Church ought to be continually extending its ministrations, so as to keep pace with the progress of the population. If it fail to do so, Nonconformists, who are everywhere mingled with our people, will gradually absorb the best of them, while the residue will become utterly godless, and indifferent to every kind of religious worship. So far as we can judge Victoria will ere long be the home of millions of our race, whose religious character will depend in a great degree upon that of the present generation. Surely, then, it behoves English Churchmen to aid to the utmost their brethren there in establishing the Church of their forefathers in the affections of its people.

"Secondly: In a country recently colonised, where almost every one above middle age is an immigrant, although the people may be generally prosperous, and the colony itself rightly reputed wealthy, individuals who have realised an independency are very few. The bulk of the population have gone thither either with a small capital, hoping to make fortunes and then return to their native country, or

else without any capital at all, trusting to make their way in their new home by the labour of hand or head. The former, so soon as they have succeeded in their object, leave a land wherein they have regarded themselves as merely sojourners; and the latter, for the most part, have little to give for any religious object. Even if they prosper in their profession or business, or earn high wages as artisans or labourers, it takes many years before they can acquire a moderate competency. The small tradesmen and farmers, who in many parts of the country constitute the upper class, have seldom any spare money, requiring all that they get for the carrying on of their business, if not for the actual maintenance of their families. Moreover, the few who have accumulated wealth are, with one or two exceptions, the least willing to give in proportion to their means. This, I believe, is not peculiar to Victoria.

“Thirdly : Emigrants to a colony are usually neither much better nor much worse than those of the same classes who remain at home, and therefore it is not to be expected that the barristers and solicitors, the physicians and surgeons, the merchants and shopkeepers in Melbourne, should contribute to the building of churches, and maintenance of clergymen in the poorer quarters of that city, and in the thinly peopled districts of the interior, more largely in proportion to their means, than the same classes in England contribute towards supplying the spiritual wants of the masses in Bethnal Green, or of the mining population in South Wales. They may be expected to provide the ministry for themselves, and so they do; but they cannot be expected to manifest ‘that large-hearted liberality which would render an appeal for help to the mother Church unnecessary.’ Such a liberality will be manifested only by those—and they are, both in England and our colonies, comparatively few, especially among the wealthy—whom the love of CHRIST constraineth to consecrate themselves, and all they have, to His service.

“Fourthly : The distance of the Australian Colonies from England greatly increases the difficulty and expense of obtaining the additional clergymen whom they need. Such as offer themselves in England for employment in a colony usually require the cost of passage and outfit to be defrayed, and this is considerable; while young men within the colony, who desire to enter the ministry, must usually be supported and instructed during their preparation by voluntary contributions.

“One other observation I would make. The benefit of any grant

by the Society for the Propagation of the Gospel far exceeds what might be anticipated from its actual amount. In many instances it just supplies what was wanting for the maintenance of a clergyman in a particular locality, from which, but for it, he must have been withdrawn. Again, in other places it provides for the travelling expenses of clergymen in missionary work beyond the limits of their parishes, for which they receive no other remuneration. Moreover, the fact of help being proffered by their brethren at home is often found to be a most effective ground of appeal to the people to prove by their own contributions that they are deserving of the kindness shown to them. The grant of 100*l.* made by the Society for Promoting Christian Knowledge toward the fitting up of a little church in a very poor district, to be paid when a debt upon it of 200*l.* had been discharged, procured the speedy accomplishment of an object for which the clergyman had for a long time exerted himself in vain.

“In conclusion, what I ask is this—that the Society would make an *additional* grant to the Church in Victoria, for enabling it next year, when the annual payment of 10,000*l.* (for stipends) from the Colonial Revenue will have ceased, to maintain clergymen at Bairnsdale, Blackwood, Bright, Rutherglen, St. Arnaud, Tarraville, the Wannon District, Woodspoint, and Yackandandah; also for locating clergymen, as soon as suitable men can be obtained, in the districts of Kingower, Runnymede, Swan Hill, and the Wimmera. I say an *additional* grant, because the sums appropriated to some of the above-named places last year will not be sufficient for the maintenance of clergymen at them next year; and if those given to other places were discontinued, districts in which services have been hitherto carried on must, for want of clerical superintendence, be abandoned. I greatly fear that the clergymen will have to be at least temporarily withdrawn from some other places; but I shrink from asking from the Society more than it would be willing to give.

“As the Diocese of Melbourne will, in the good providence of God, be subdivided before the end of the current year, it may be well for the Society to apportion its grant between the reduced diocese and that of Ballarat. In consequence of 8,000*l.* having been appropriated from the savings referred to in the above Memorandum toward the endowment of the new Bishopric of Ballarat, there will be nothing available from them for the Clergy of that Diocese. Hence in it the difficulty of maintaining the Church in

its present position will be even greater than in the Diocese of Melbourne. The Archdeacon of Ballarat and Hamilton, whose office is of the utmost importance for the superintendence of deacons and readers, and for the administration of the Sacraments in their several districts will, by the abolition of State aid, lose almost the whole of his stipend, and I do not know whence the loss can be supplied. Perhaps, therefore, the Society will make a special grant for the maintenance of a clergyman to superintend such deacons and readers in the proposed Diocese of Ballarat as cannot be placed under the charge of any parochial clergyman. . . .

“C. MELBOURNE.”

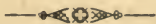
Bishop Perry gives, in an Appendix, full particulars of fifteen of the districts in his diocese which would suffer most from the loss of aid from without. Here is his account of three of these :—

“ST. ARNAUD is a place in which I take a peculiar interest, on account of the long, diligent, self-denying services of the clergyman, the Rev. J. B. Stair. It is a mining town in the north-west of Victoria, and is the furthest post that we hold in that direction ; all the country northward to the river Murray, a distance of one hundred miles, being without the ministrations of the Church, and the only clergyman to the westward being as far away. Until lately it was surrounded on every side, except where there was one small mining hamlet, by pastoral country, the landowners being for the most part Presbyterians ; but now a number of selectors, as they are called, holders of a few acres of land, have settled in the neighbourhood. We have had very great difficulty in maintaining the clergyman here, the expense of living being very great, and the proprietors in the district giving us no help. In consequence, not only were we obliged to give him large assistance from our fund, but I felt it necessary to require him to give up keeping a horse, and to confine his ministry to the town and its immediate vicinity. I trust that with the help of the Society we may be enabled to maintain him at his post. I may mention that we are indebted to him for the re-establishment of our Chinese Missions, he having been the instrument in God's hand of converting the first Chinaman, whom we were able after an interval of several years to employ as a missionary to his fellow-countrymen.

“SWAN HILL is a small village on the river Murray, at the northern boundary of the Diocese. We have there a neat little

church, and another unfinished at a hamlet about forty miles distant ; but we have no clergyman within ninety miles. It would be very desirable to place an itinerating minister there, for many of the people are strongly attached to the Church of England ; but in consequence of the only wealthy man close to Swan Hill being a Presbyterian, and others in the neighbourhood Nonconformists, it is impossible to provide an income by local contributions.

“WIMMERA, a district of many square miles bordering on the river Wimmera, at the north-west of the colony, has, like that around Runnymede, neither church nor clergyman within it. As at Swan Hill, while a large proportion of the poorer settlers belong to our Church, the wealthier are almost all Nonconformists. Hence the great need of a clergyman being located there, and the impossibility, without extraneous aid, of maintaining one.”



PROGRESS IN NEW SOUTH WALES.

THE number of the *Australian Churchman* published at Sydney on January 2, gives a cheering account of Church progress. To begin with material advance. The beautiful cathedral which has for a long time been in course of erection at Sydney is now complete, though neither it nor the deanery are free from debt. During the past year the first stones of the cathedrals of Goulburn and of Armidale, and of the extension of the cathedral of Bathurst, have been laid. The *Australian Churchman* may well say that 1874 has been in that colony eminently a cathedral year. Five new churches have been opened in the Diocese of Sydney in the course of the year, and during the same period three churches have been commenced and many others have been enlarged. Nineteen hundred and eighty four persons have been confirmed during the year. “It is an interesting fact brought to light by the mission just held, that many of the young persons who have recently come forward to declare their willingness to serve the Lord received their first serious impressions at Confirmation.” A Church of England Temperance Society has been successfully commenced, and the report of the Church Society shows an increase in the amount of pecuniary aid given to Church work. The powers of evil have raised an educational conflict in the colony, the results of which have yet to be seen. It is satisfactory, however, to learn that the league which advocates secular and compulsory

education has hitherto been signally defeated, and that the majority of the electors hitherto polled have shown by their votes their opinion that children should be still allowed to receive religious instruction in school.



WANT OF CLERGY IN THE DIOCESE OF NEWCASTLE, NEW SOUTH WALES.

THE Bishop of Newcastle is anxious to secure the service of an earnest and experienced clergyman in priest's orders to labour in his diocese. His work would be among Europeans, many of them settlers, and he will find a cordial welcome among those to whom he is to go forth to minister. The Bishop will provide for passage and outfit—100*l.* to a single, and 150*l.* to a married man, —and will guarantee a salary of 200*l.* a year, and a dwelling-house, or an allowance in lieu thereof. But the salary, which depends partly on the contributions of parishioners, in many cases exceeds the sum named. The climate is healthy, and living is cheap, so that the salary is sufficient, with prudent management, to provide for all the wants of a clergyman.

The Bishop could also find employment for younger men, either just ordained, or ready to be so. In such case, the salary of a deacon would be 150*l.* a year, rising to 200*l.* so soon as the clergyman should be admitted to priest's orders.

It is especially desirable that any young man going out in this way to begin his career as a clergyman should have been well instructed and prepared by careful theological reading, as he will necessarily have less opportunity in the colony than at home of increasing his knowledge by the aid of books, or by intercourse with brother-clergymen. Communications may be addressed to either of the Bishop's Commissaries; the Rev. Dr. Currey, Charterhouse, London; or the Rev. R. G. Boodle, Cloford Vicarage, near Frome.



OPENINGS IN THE MALAYAN PENINSULA AND SUMATRA.

THE Rev. Julian Moreton, who was formerly Missionary of the Society in Newfoundland, and, more recently, chaplain in Labuan and at Penang, wrote on November 13th, 1874, to urge that

some effort be made to supply the great and increasing spiritual needs of European settlers in and near the Straits' settlements, and at the same time to influence the adjacent Mohammedan and Heathen population.

Respecting the need for Mission work in the Malayan Peninsula, and the opportunities which may be found for it I beg to offer you the following notes.

There certainly is much need for such work, and great and favourable openings are now presented for it, both in the Peninsula and on the neighbouring shore of Sumatra.

Mission work of two characters is required : 1, for European residents engaged in commerce as planters and exporters ; 2, for Malays, Chinese, Klings, and the mixed races who are both traders and labourers in all the settlements open to commerce upon those coasts.

The work required for the first of these divisions resembles that performed by the Society's Missionaries in (*e.g.*) Newfoundland ; except only that the persons to be benefited are generally men of education and culture. For the second the Malay, Tamil, and Chinese (Hokien) languages must be known and used by the Missionaries.

Any active English parish priest might be a proper agent of the Mission to the Europeans. Several catechists and native teachers, under one superintendent, a travelling Missionary priest, should be appointed to the other Mission.

I believe that Province Wellesley is the only place on the Western coast of the Malayan Peninsula where Christians have now any religious ministrations. There the Roman Church has an old and successful Mission, a Presbyterian minister has also lately commenced services for the English and Scotch residents. Of those who use his ministrations, however, the majority are properly members of the English Church. The chaplain of Penang cannot minister to them, because the Government has decided that the Church in Penang must not suffer loss for the service of the flock in Province Wellesley.

In Province Wellesley then there is a centre or starting-point for an English Church Mission, and from thence frequent and convenient passages may be got by regular trading steamers to many other desirable stations.

The first place open to the northward of Province Wellesley is

Quedah, a Malay state, governed by a highly civilized and intelligent Rajah, who gives a courteous and hospitable welcome to English visitors. A few Europeans live near his palace, one of them being his secretary and business agent. It is remarkable that the English Church Service has been read on Sundays by this secretary for the benefit of his English brethren, at the desire of this Rajah, a Mussulman, who was scandalized at their non-observance of any public rites of worship.

Further north is the Island of Tonkah or Junk-Ceylon, with a few European residents who occasionally come at much inconvenience to Penang for the baptism of their children.

South of Province Wellesley is Laroot, a state which a few months ago was in chronic anarchy, the abode of pirates, and the scene of cruel murders and violent conflicts between the emigrants of rival Chinese factions and the Malay natives. Here is now a well ordered town, with large plantations, valuable mines, and a large export trade. Capt. T. C. Speedy, of repute for his Abyssinian career, is the British Government Resident. Mrs. Speedy is with him, and under the security which his Government gives other Europeans are establishing themselves. Capt. and Mrs. Speedy would be glad helpers of the Church's work.

Perak, a Malay state adjacent to Laroot, is in a similar political and commercial position.

So is Salengore, further southward, where also a British Government Resident has been accepted by the native rulers.

Under the arrangements which have been made with these states by Sir Andrew Clarke, all the Western Coast is becoming similarly open for the introduction of a Mission.

Looking now to the opposite coast of Sumatra, we find the large European settlement of Deli, where among the planters and their *employés* are several members of the English Church, of whom one or two were communicants before they settled at Deli. German, Dutch, French, Swiss, Danish, and English persons are engaged here in very prosperous trade, being for the most part tobacco planters. Several of them are married, and the presence of ladies is improving the tone of the whole place. I am told that a Lutheran minister has lately undertaken periodical visits to Deli.

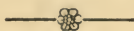
Another place on the same coast, which has begun to be settled by Europeans, and promises to equal or rival Deli, is Lankat. Should the war at Atchin end in the subjection of the Atchinese to

the Dutch, several English houses of business will immediately be established there, in connection with firms in Penang and other places, and there will probably be also some English planters.

All these places seem to offer a footing for an *English Mission*, and they are but the first openings of a vast field in prospect.

Missions to Mussulmans and heathen may at once be commenced in the same settlements. They will not be simply Missions for conversion, for among the Madras Coolies upon almost every plantation some Christians may be discovered, who, while needing ministrations to save themselves from lapsing, when once they are discovered and tended by the catechist, form the nucleus around which may be gathered learners and new converts. Good work of this kind is being done in Province Wellesley by the Tamil Mission which the flock of St. George's Church in Penang maintains, and a larger Mission with more agents under a superintending missionary priest might be begun with good prospect of success.

If the English Church will attempt this work, I believe I am correct in saying that she will be the first bearer of Christ's message to the heathen in all this great field, except only in Province Wellesley where Missionaries of the Roman Church have preceded her.



NATIVE CLERGY AT CHOTA NAGPORE.

FIVE Kols were ordained deacons at Ranchi by the Bishop of Calcutta in 1873. Though none of these have any grant from the Society's funds, yet as they work under the direction of the Society's European Missionaries, it is, of course, important for the welfare of our Missions to the aboriginal Kol tribes that they should be faithful ministers of CHRIST, as well as intelligent and sensible men. A letter written from Ranchi last September leads us to believe that this is the case. In it the Rev. J. C. Whitley says :—

“ On September 19th the Rev. W. Luther ” (a native ordained priest when the five Kols were made deacons) “ and the five deacons came to Ranchi to take part in a general conference. We had Holy Communion on Sunday morning, and also on Monday and Tuesday soon after sunrise. During the two days that the conference lasted we discussed a large number of important matters. The deacons joined freely in the discussions. Each one made a list of subjects which he thought needed consideration, and sent this beforehand to the Missionary who acted as secretary to the conference. All the subjects were classified and arranged

to be taken in order. Each morning an appropriate sermon was preached, and on Tuesday evening the conference was closed with prayers and an exhortation immediately after evening service. Mr. Vallings and I joined in giving a dinner in the native style to the members of the conference on the night before we separated."

Mr. Whitley adds that more natives were shortly to be admitted into Holy Orders. We hope soon to learn their number, names and antecedents :—

"The Bishop has kindly promised to visit Chota Nagpore in the beginning of February. We hope that there will be an ordination both of deacons and priests. We are very anxious that there should be a deacon ordained for work among the heathen; the salary for such a one has been guaranteed by the vicar of Beverley, and a young man of excellent character and good acquirements, (measuring by the Chota Nagpore standard,) seems prepared to offer himself for this work."

Another deacon is also urgently needed for pastoral work among the native converts :—

"During this quarter the number of catechumens has increased. I think we have never had so many at one time. There are also above a thousand candidates for confirmation, and the work of teaching and preparing all these is overwhelming; with our present staff of native workers it cannot be done as we should wish. If, however, we look back only two or three years, we see cause for thankfulness in the fact that some advance in organization has certainly been made."

At the time when the Kols, who recently attended the conference, were ordained, the thirty-five Readers' districts were grouped into five deacon's districts, containing an average of a thousand baptized persons in each district. The deacons were to preach to the heathen, but their chief work was to be among their countrymen who had received the faith of CHRIST. In Chota Nagpore, as elsewhere, it has been found that, as a rule, pastoral work among the people of the country can only be efficiently carried on by means of a native ministry.



ASSAM.

IN the extensive, important, and hopeful sphere open to the Church in Assam, there is only one missionary priest. Since December 1873, Mr. Endle has been the sole representative of the Church in that great province. His work has three chief branches—preaching

to the heathen, education, and pastoral labour among the European and Asiatic Christians scattered throughout Assam. At the end of last September Mr. Endle wrote from Tezpur an account of his work, in which we read :—

“The four cold months of the past season were, as usual, mainly devoted to the direct work of preaching among the non-Christian village population, chiefly in the parts of the district occupied by the Kacharis, for whose benefit this Mission was originally set on foot. In preaching to a congregation of this class, composed almost exclusively of peasantry, not one-sixth of whom can read or write, it is impossible to do more than enter on the simple rudiments of faith in CHRIST, and that in the simplest language possible. The unity of GOD in opposition to the “gods many,” whom they ignorantly worship, His fatherhood in CHRIST, the manifest tokens of His love in the world around us, the true atonement made by the Incarnation and the Death of CHRIST—are the doctrines on which I have found it desirable, for the most part, to dwell. Generally I have found a willing and patient hearing given to the preacher, whilst the simple villagers not unfrequently testify their sense of gratitude to their instructor by making him little presents of rice or plantains. I am certain that work of this sort is not wholly thrown away, and that it has an important bearing upon the well-being of the cause which all Christians have at heart. Still, so great is the gulf which divides the European teacher and preacher from his Asiatic audience, that I doubt if it is possible to bring the two into anything like healthy, life-giving contact. If itinerant preaching is ever to do all that may be expected from it, our efforts must be directed towards raising up a staff of native preachers who, being able to enter into the moral and mental condition of their non-Christian neighbours, in a way no European foreigner can, will be able to bring home the teaching of the Word of GOD with power to their hearts and consciences, and so to help to turn them from idols to serve the living and true GOD.”

The school work done in Assam has, probably, more present influence in spreading the faith of Christ than any other agency has, or could have. It is to be hoped that in time *all* the teachers in these schools may be Christians; indeed, many are so now. The impossibility, however, of always requiring from the first that all teachers should be Christians, has its parallel in England in the impossibility in some country parishes of at once enforcing the most necessary rule that all adult choristers should be communicants. Mr. Endle writes :—

“I am thankful that my school work has, on the whole, gone on successfully throughout the past year. About eighteen schools are now in full working. They are all supported from local sources and from the Government grant in aid. Most of their teachers have passed through the normal school at Tezpur, where pundits are trained under my own care. Some of them, though by no means all, have become Christians; whilst they have all received more or less definite instruction in the truths of Christianity. In some instances the schools are opened and closed

with prayer, and the reading of Scripture; whilst in all catechisms, Bible-stories, and other works, more or less directly bearing on Christianity, are freely read.

"Owing to numerous deaths among the Christians, and to one or two painful cases of apostasy and gross immorality, our numbers in this district have slightly diminished. Among the Asiatic Christians at Deburgar, however, there have been about forty baptisms, many of them of adults. In the course of the year, and during my late visit to that part of Assam, I found several others preparing for baptism. An elderly member of one congregation had taught several others, who could neither read nor write, the Creed, the Lord's Prayer, and the Ten Commandments *vivâ voce*, with no reward beyond knowing that he was working in a good cause. Such instances, amid many trials, help us to have faith in the future."

Of the third branch of his work, that amongst European and Asiatic Christians, Mr. Endle does not, in his last report, give any details.



Books.

A *CHARGE* delivered by Bishop Douglas in Bombay Cathedral, on Tuesday, January 12, 1875, has been published at the *Education Society's Office, Byculla*. Much of the charge deals with subjects of interest to the whole Anglican Communion. Turning from them to what bears more immediately on missions, we find the following account by the Bishop of his work in his diocese. "I have twice visited the whole diocese. I have confirmed, during six years, some 1,700 persons, of whom one-third were natives of this country. . . . During six years seven persons were admitted to the Holy Order of Deacons, of whom four were natives of this land. Six of these seven and four others have been admitted to the Holy Order of the Priesthood. I regret much that the number of ordinations of native clergy is so small, and that there is no immediate prospect of any great addition to their number. But until a college is founded expressly for the education and training of catechists and clergy this defect is not likely to be remedied. The establishment of at least one such college has been an object which I have had in view ever since I came to India, and has been brought to the notice of our Missionary Societies as of paramount importance. Without it growth is almost impossible, and other labour is unfruitful or well-nigh vain." It is satisfactory to learn that the European Christians evince an increasing interest in missions to the heathen, towards which they have contributed in the year 1874 about 33,500 Rupees.

IT is not possible, in the few lines available for this notice, to give any adequate idea of the sermon preached in Durham Cathedral by the Dean on S. Andrew's Day, and sold at Durham by Messrs. Andrews & Co., Saddler Street. This address, entitled *Mission Work*, is, however, both so valuable, and of such unusual interest from its historical illustrations of the positions advocated, that we trust many of our readers will procure it. The text, Psalm ii. 8, is taken as the charter of the Missionary enterprise of the Church; and the discourse treats of (1) the Christian obligation to Missionary enterprise; (2) the general result of Missions; and (3) the reasons which may lead us to support them zealously at present.

THAT there should have been in England a devout observance of the day on which the Apostle whom CHRIST first called is held in remembrance, especially last year, when both our Archbishops invited English churchmen to keep the day as one of Missionary Intercession, is only what might have been hoped. But that, in the northern kingdom, in the chapel of a university connected with the state religion of Scotland, S. Andrew's day should have been kept holy in view of the same object is, perhaps, still more encouraging. An *Address, delivered by Principal Shairp in the College Church of S. Salvator to the students of the University of St. Andrew's*, has been published by Messrs. Edmonston and Douglas, Edinburgh, and will well repay perusal. In the following words the Principal gives his recollections of an eminent servant of CHRIST:—

"Many years ago, at Glasgow College, I knew the Rev. William Burns, who afterwards became the great Missionary to China. Even at that early time he was a man of peculiar and most marked individuality. His piety and devotion, which none could even then mistake, were of the ascetic type of Brainerd, whom he intensely admired. He was a great linguist, and soon afterwards became a fervent preacher, with a wonderful power of impressing great multitudes of men. At last he gave himself entirely to Mission work in China, buried himself in that vast empire, devoted every thought and every talent to the one object of teaching the heathen people the faith of CHRIST. At last, after twenty years' incessant toil, his robust frame was undermined, and he sank into the grave literally exhausted in his Master's service. Those who knew him best bear witness to two things in him—his single-minded, heart-whole faithfulness, and also his prayerfulness. His whole life, they say, was literally a life of prayer. And I entirely believe it. For that was the impression he left on me when he was a divinity student, and which I vividly retain now after an interval of more than thirty years."

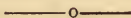
Of acquaintance with the records of the lives, characters, and labours of Christian Missionaries of all times, Principal Shairp said with a

great deal of truth :—" This is a branch of history much neglected—known only to a few. But I know nothing so inspiring as the Histories of those Heroes of the Cross, that vision of all Saints of all ages, which such a study brings before us."



REPORTS RECEIVED.

Reports have been received from the Rev. A. D. Lockhart of the Diocese of *Montreal*; W. S. Covert of *Fredericton*; R. Avery and W. M. Ross of *Nova Scotia*; F. B. Gribbell and D. Holmes of *Columbia*; H. Humphries of *Nassau*; J. Shervington of *Antigua*; J. F. Curlewis, F. D. Edwards, A. Jeffrey, J. P. Legg, J. Maynard, and T. C. Samuels of *Capetown*; A. Maggs, W. Meaden and W. H. Turpin of *Grahamstown*; S. M. Samuelson of *Zululand*; G. Mitchell, of *Bloemfontein*; T. Goodwin of *St. Helena*; R. J. French of *Mauritius*; D. G. Dunne of *Calcutta*; C. S. Bubb of *Labuan*; J. W. Warr of *Brisbane*, and W. Ballachey of *Wellington*,

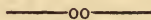


DEPARTURES.

The Rev. W. H. Kay, M.A., and the Rev. W. H. Blake, B.A., who have been accepted by the Society for Mission Work in India, sailed on March 11, by *P. and O. Steamer* for Madras.

Two ladies, who have gone out to help Bishop Kestell-Cornish, sailed from Marseilles on March 21, by the *Messageries Maritimes*.

A telegram brings the sad news that Mr. Alfred C. Jones (who sailed on Feb. 23rd by the *Nova Scotian* with Mr. Jesse Thornton to Newfoundland, to be prepared there for Mission work in St. John's College) has died of fever.



MONTHLY MEETING:

THE Monthly Meeting of the Society was held at 19, Delahay Street, on Friday, March 19, His Grace the Archbishop of Canterbury in the Chair. There were also present Bishop Piers Claughton, P. Cazenove, Esq., Rev. J. E. Kempe, *Vice-Presidents*; Rev. B. Belcher, A. Blomfield, B. Compton, Dr. Currey, J. W. Festing, H. Birley, Esq., M.P., Rev. J. Monkhouse, G. P. Pownall, C. H. Rice, E. J. Selwyn, General Turner, General Tremenheere, C.B., *Members of the Standing Committee*; and the Rev. S. Arnott, W. Blunt, J. Boodle, Esq., Rev. H. B. Bousfield, J. W. Buckley, C. Bull, A. C. Copeman, Esq., Rev. T. Darling, J. J. Elkington, R. L. Giveen, O. Gordon, J. J. Hannah, J. Hollings, Esq., Rev. J. W. Horsley, W. W. Howard, W. L. Hussey, G. M. Johnson, Dr. A. T. Lee, J. Long, H. Mather, J. Pulman, Esq., Rev. H. C. Sanderson, S. Smith, W. Trotter, Esq., Rev. G. S. Whitlock, Alfred Wilson, and C. H. E. Wyche.

1. Read Minutes of last Meeting.

2. The Treasurers presented the following statement of the Society's Income to Feb. 28, 1875 :—

A.—*Monthly Abstract of RECEIPTS AND PAYMENTS.*

I.—GENERAL FUND, at the disposal of the Society. II.—APPROPRIATED FUNDS, administered by the Society. III.—SPECIAL FUNDS, not administered by the Society, but transmitted direct to the persons named by the Donors.

January—Feb., 1875 .	1. Subscriptions, Donations, and Collections.	2. Legacies.	3. Dividends, Rents, &c.	Total RECEIPTS.	Total PAYMENTS.
	£	£	£	£	£
I.—GENERAL	5,202	565	1,007	6,774	11,381
II.—APPROPRIATED . .	1,297	—	535	1,832	1,666
III.—SPECIAL	1,974	—	283	2,257	2,807
	8,473	565	1,825	10,863	15,854

B.—*Comparative Amount of RECEIPTS at the end of February in five consecutive years.*

	1871.	1872.	1873.	1874.	1875.
I.—GENERAL.					
1. Subscriptions, &c. . . .	£4,254	£5,805	£5,013	£4,843	£5,202
2. Legacies	452	1,432	4,850	200	565
3. Dividends	921	921	828	918	1,007
	5,627	8,158	10,691	5,961	6,774
II.—APPROPRIATED	1,182	4,391	1,160	1,233	1,832
III.—SPECIAL	1,125	1,585	1,755	1,699	2,257
TOTALS	£7,934	£14,134	£13,606	£8,893	£10,863

3. On the recommendation of the Standing Committee, the Rev. J. Cave Brown, M.A., was elected a Member of the Standing Committee, *vice* Sir Adam Bittlestone, resigned, and W. Trotter, Esq., of Epsom, *vice* Rt. Hon. G. Sclater-Booth, M.P., who has been elected a Vice-President.

4. Resolved that grants of 100*l.* each from the Madras Native Pastorate Endowment Fund be made to the Missions of Puthiamputhur and Tanjore respectively, the required amount to meet the Society's grant having been raised locally.

5. Resolved, on the recommendation of the Standing Committee, that the sum of 200*l.* per annum be granted towards the support of one or more chaplains at Hankow, the English residents guaranteeing to pay 300*l.* per annum to the Society in return for the ministry of such chaplains to themselves, and the chaplains undertaking to devote a portion of their time to Missionary Work among the Heathen.

6. Resolved that the usual quinquennial repairs of Bishop's College, Calcutta, be undertaken, and the necessary sum be provided.

7. Resolved that a sum not exceeding 150*l.* be voted for the repairs of the roofs of Codrington College, Barbados, subject to the discretion of the Bishop.

8. Resolved to appropriate from the Patteson Memorial Fund raised by the Society—1,500*l.* towards the cost of the new "*Southern Cross*," 2,000*l.* towards the Memorial Church on Norfolk Island; and the balance of the Fund—about 2,000*l.*—to the permanent Endowment of the Melanesian Mission.

9. Resolved that, on the recommendation of the Standing Committee,

the Rev. C. F. Withey be accepted for work in Dunedin, the Rev. W. Ross for Georgetown, Nova Scotia, the Rev. F. Johnston for Crapaud, Cape Breton, and Rev. J. Trew, formerly of Burmah, for Japan.

10. The Rev. R. Martin, of Challacombe, was appointed Organizing Secretary for the Archdeaconry of Barnstaple, the Rev. H. Barter, of Ship-ton, for the Archdeaconry of Oxford, the Rev. W. Stock, of Peasenhall, for the Archdeaconry of Suffolk, the Rev. Prebendary Milward, of Rodney Stoke, for the Archdeaconry of Wells, the Rev. G. A. Mahon, of Leigh-on-Mendip, for the Archdeaconry of Bath, with the Deanery of Frome annexed, and the Rev. W. H. Walrond, of Nynhead, for the Arch-deaconry of Taunton.

11. Resolved that the Seal of the Society be affixed to a Power of Attorney authorizing the sale of the Premises at Patna, and to a lease of Fleet Farm in Lincolnshire, the property of the Society.

12. The Secretary having stated that Mr A. C. Jones, who left Liver-pool on 23rd ult. for Newfoundland, had died at Halifax of fever, was requested to assure his father, the Rev. A. Jones (the well-known Secre-tary to the Society for Promoting the Increase of the Episcopate) of the sympathy of the Society in his sorrow.

13. Resolved that the Standing Committee be empowered to add to the Heligoland Bishopric Sub-Committee, and to a Sub-Committee appointed to consider the proposal to open Missions in Patagonia, names of mem-bers of the Society who are not members of the Standing Committee.

14. The Secretary read letters from the Bishop of Capetown, Jan. 30, Rev. A. C. Shaw, Japan, Jan. 25, the Bishop of Nassau, Feb. 6, stating that the prospects of a native ministry in that diocese were now more promising than at any former time, and the Bishop of Guiana, Feb. 3, stating that there are now 70,000 heathen in his diocese, and these annually increasing in numbers, and that there is great need of more clergy for the work.

15. The Rev. S. Arnott gave notice of his intention at the next Meeting to call the attention of the Standing Committee to the persecutions to which Christians are exposed in the dominions of the Sultan of Turkey, and other Eastern countries.

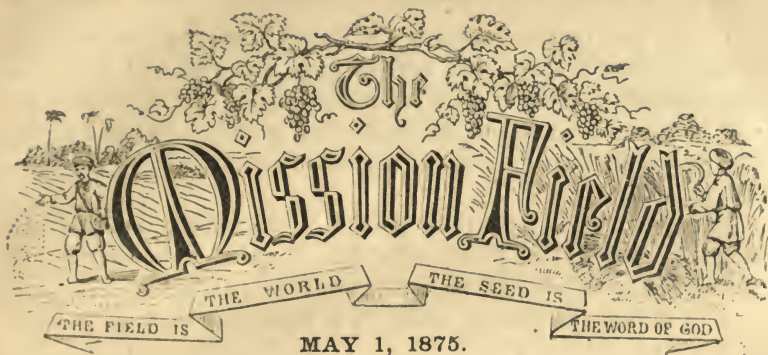
16. All the members proposed for incorporation in January were elected.

17. The following will be balloted for in May :—

The Rev. H. D. Thomas, St. John's, Westminster; Rev. R. Butler, Lanreath, Liskeard; J. F. Buller, Esq., Morval, Liskeard; Rev. J. Carthew, Lansalloe, Liskeard; Lewis C. Foster, Esq., and Rev. J. Glencross, of Liskeard; Rev. E. Glencross, St. Veep, Lostwithiel; Rev. A. Kemble, Looe; Rev. H. H. Mayo, Talland, Looe; Rev. V. H. Oldham, Braddock, Lostwithiel; Rev. A. Furneaux, St. German's; Rev. E. Huxtable, Torpoint; Rev. O. Clements, Warleggan, Bodmin; Rev. E. Steele, St. Neot, Liskeard; A. Boucher, Esq., Sconner, St. German's; Rev. J. H. Kirwan, St. John's Devonport; Sir Colley H. Scotland, 44, Queens-gate Gardens; Col. George Campbell, Evenley Hall, Brackley; H. J. Reveley, Esq., Bryn y gwin, Dolgelley; Chas. Edwards, Esq., Dolsoran, Dol-gelley; T. H. Williams, Esq., Hwyn, Dolgelley; Louis Williams, Esq., Fron-wnion, Dolgelley; Rev. J. T. Du Boulay, Winchester; Sir A. Arbuthnot; Rev. H. Housman, 77, Market St., Edgware Road; Rev. C. F. B. Wood, Penmark, Cowbridge; and Rev. E. H. Aston, Brecon.

Notices of the following Legacies have been received :—

	£	s.	d.
The Very Rev. B. W. Disney, Dean of Armagh.....	100	0	0
Thomas Tomkinson, Esq., 2, Queen Square, Bath.....	100	0	0
Miss Caroline Sharpe, 55, Farleigh Road, West Hackney.....	19	19	0



SPREAD OF CHRISTIANITY IN THE MAHRATTA DISTRICT.

MORE than five years have elapsed since the Bishop of Bombay appealed to the Society to help him in his efforts to evangelize his great heathen Diocese (see *Mission Field* for 1870, page 34). Gradually, in answer to the prayers of the Church, men and funds have been supplied; to a small extent indeed, yet so as to make a beginning, and a beginning so encouraging that we trust much more may be attempted. Amongst the Mahratta tribes, in accordance with the suggestion of the Bishop, the Society has opened fresh Missions. The district he has assigned to the S.P.G. lies on the southern side of a line drawn from a point immediately north of the city of Bombay, through Ahmednuggur to the Eastern boundary. The reasons why this country is the most suitable are stated by the Bishop to be these: (1) It is most accessible to the city of Bombay, now the main point of communication between Europe and India: (2) The Mahrattas are among the finest of the Indian races, and furnish our best native soldiers: (3) The population is tolerably dense, in many cases as dense as in England: (4) The places most suitable for Missions are on a high table-land, 1,500 to 1,800 feet above the sea, comparatively cool, where the health of Europeans capable of bearing moderate heat, would not suffer materially: (5) Most of the European residents of the Presidency live in this district, and most of the military posts are here: (6) For Mission work in all this great district only one language is needed.

Of the four centres in which the Bishop urged the foundation of Missions, one, Belgaum, has not yet been occupied, and Poona is only partially occupied ; while at Ahmednuggur and Kolhapur, as will be seen, energetic and successful work is done. In these posts, too, however, there is need of an enormous increase in the Missionary staff.

It appears from the letters printed in this paper, that now, as when S. Paul and S. James wrote their Epistles, it is not the rich nor the powerful who, for the most part, come to CHRIST.

The Bishop of Bombay, while on a Missionary tour, wrote from Kolhapur on March 5 :—

“ During the last few weeks I have visited your stations at Ahmednuggur and Kolhapur, and you will be glad to hear what I can report regarding the work which is going on.

“ As to Ahmednuggur especially, where to a great extent we are entering into other men’s labours, but not by any means excluding Kolhapur, where matters are in a less advanced condition, I am full of hope. In the Ahmednuggur district I have confirmed nearly two hundred Mahars within fifteen months. These represent the superintending work of only one European Missionary ; and, as converts are coming in at the rate of more than a hundred a year, through the efforts of one overworked man, [what might we not hope for if] we had three or four men ?

“ The Mahars, as probably you know, are the original inhabitants of the country, who in ages long past, were dispossessed by the Aryan conquerors, and who now occupy a kind of Gibeonite position in relation to the Hindoo congregation, living apart in the towns and villages, and having no share in the land, though entitled to a portion of its produce in return for services rendered to the village community, excluded from the wells used by men of caste, and yet having a kind of caste position in relation to the Mangs and Dhairs ; also a conquered race or races, whose numbers are smaller, whose work among the villagers is different, and who are almost as much lower than the Mahars, as the Mahars are lower than the men whose caste is recognized. These Mahars in old times could not rise. Education was beyond their reach. They were excluded from all intelligent occupations. They were vile, and must have continued vile. But where Missions have been at work, schools have been open to them, and some have not only been educated, but have

found their way even into subordinate posts under Government, so that evidence has been given to them how much Christianity can do for their whole condition. At the same time the hold which their religion has on them is much looser than that by which caste Hindoos are bound. At any rate without going further into causes, these Mahars, especially in the whole Ahmednuggur district—which I may call a large and populous country, with its villages from two to three miles apart, and its towns of 10,000 inhabitants or thereabouts thickly scattered—show no insurmountable antipathies to the Christian faith, and are, from different motives, ready to welcome Missionaries, and in increasing proportions to become Christians. I may say, too, that among the converts there are those who do credit to their new faith. Considering out of what degradation they have been brought, I have often been surprised to see what vigour and intelligence they show, how rapidly they advance in refinement, and what proof some among them give of sound and solid qualities.

“The general plan followed is of this nature: our work is now confined to one district of country, nowhere more than forty miles distant from Ahmednuggur. This district is subdivided into four, including Ahmednuggur itself and its neighbourhood. These subdivisions are each under a Catechist, and of the Catechists three are efficient men, two of the three being well-educated Brahmin converts. Each Catechist has under him so many villages, and in many of the villages there are schools. The schoolmasters of these are promising converts, who have been resident at head-quarters for a few months, and there have learnt, as they do rapidly, to read and write, besides being taught the catechism, and being so far initiated in the Church services as to be able to hold a simple service for the village people. All this indicates a very rude and simple state of things, but you will remember that our Mission is only two years old, and so far as it goes the work is true and genuine.

“As time goes on we shall increase our sphere, but this can hardly be done until we have made our central machinery more perfect, and this we cannot do until we have more English Missionaries. One man can at most keep things going; his energies must of necessity be so much diffused and so much time must be spent in travelling, that details cannot be carefully worked out. We need three or four men at head-quarters, and when once a strong centre has been established, we shall be able to form subordinate centres, and so

gradually [to reach] the whole district. The conversion of the Mahars, will by God's blessing soon lead to more, the outcastes provoking to jealousy those who now regard themselves as more highly favoured. Indeed, already, there are indications that the *Koonbeest* (farmers) are turning their minds towards the Christian faith, and two or three young Brahmins have been converted. Mr. Faribank, an old and experienced American Missionary, who knows the district well, and whom I met on my tour, concurs with me in the opinions which I have expressed. He finds the Mahars everywhere ready to be reaped; and we could now win them in larger numbers, but we cannot find the means of instructing them and caring for them, and we are obliged to decline to receive them, because, if we did, we should have too many in a state of mere nominal Christianity, however ready they might be to be Christians indeed.

"At Kolhapur a good beginning has been made, and there are now in all about eighty converts. I have lately confirmed here more than forty persons. There are two excellent Catechists, one of whom (a Brahmin) resigned employment under Government for the sake of doing good. The other is by origin a Mohammedan, and has been placed by Mr. Taylor at Miraj, the capital of a minor native state about thirty miles distant, where it was thought advisable to break up new ground. But here also we are crippled for want of men. Instead of one man, there should be two or three at headquarters, and Miraj should at once be occupied by one or two Europeans, while there are other important places where work should ere long be begun.

"Ahmednuggur, however, is the place which most calls for occupation in strength, and I do hope that the Society will do its utmost to make provision for its needs. Too often in India the work has seemed hopeless, and labour, though a duty, has seemed to be in vain. There everything encourages. A populous tract of country [seems] really ripe for harvest. And if in one tract a great work was done, the influence would rapidly tell upon the whole of Western India. I trust, therefore, that our cry for help will not be made in vain. I may add, that I can conceive no nobler sphere for a man of commanding powers. What is needed there is a man who from a central spot can direct a work spread over at least a hundred square miles of populous territory, and who, with a fair amount of European help, can create his own instruments. Such a man would be the Apostle of Western India. Is no such man to be found?"

The Bishop of Bombay was accompanied on his journey by his chaplain, the Rev. C. F. H. Johnston. A private letter written by Mr. Johnston to a friend in England, though going over the same ground as that received from the Bishop, gives additional information of such great interest and value that it seems desirable to lay it before readers of the *Mission Field* almost *in extenso*. Mr. Johnston writes :—

“The Bishop is now visiting the Missions round Ahmednuggur, which are part of the outcome of the letter he wrote to S.P.G. in 1869 about the Marathi-speaking people in the Deccan. This is quite a new thing to me, and the work here is, I believe, rather exceptional at present. No Missionary was sent here till February, 1873, but a Catechist had been doing some work previously under the superintendence of the Chaplain of Ahmednuggur. From February, 1873, till October, 1874, Mr. Williams, of the S.P.G., worked here, excepting about a couple of months in each year, during the hot weather, or when he was obliged to have a change for the sake of his health.

“When Mr. Williams was obliged to go to England, his place was taken by a Missionary who volunteered for Indian work, prompted, I believe, chiefly by our Bishop’s letter on Indian Missions, written in 1872. He has only been in the country about ten months, but has done his best to take up the work and carry it on from where Mr. Williams left it. He has for assistants three Catechists who were Brahmins and two who were Mahars. You may have often heard, as I have, that the converts in India are only a few and those of very low caste. And by this time you have, I dare say, altogether dismissed the idea of reckoning up the converts as few or many, knowing that it is beyond human calculations to be able to compare them numerically, either with the small number of Mission-workers, or the large number of heathen nations and races in India. But I must confess that what we have seen lately has put the low social condition of the converts here in quite a new light to my mind.

“The Bishop spent a few days in Ahmednuggur last week, chiefly occupied in trying to find a site for the head-quarters of the Mission ; and on the 22nd we left for the districts, the Missionary having gone on before to meet two of the Catechists, and assemble the persons who had been prepared for confirmation, at a town called Rahooree, some twenty-two miles from Ahmednuggur. We spent the night at

the nearest traveller's bungalow, which was eight miles from Rahooree, and on arriving, on the morning of the 23rd, found two rooms of the chowry prepared for the services, and for our resting during the day. The chowry of a town is a shed with a raised floor, about two feet above the level of the road, where the inhabitants meet for business, rest, talk, or any other such like purposes, and where native travellers rest; the chowry in Rahooree was somewhat better than others in having two or three rooms—if you can call three walls and the street a room. Besides this general chowry, there is always in the Mahars' quarter a humbler chowry for them; no man of recognized caste would associate with them, and some would not even enter their quarter. Much of this feeling is exactly the same as the feeling that prevents many a person at home from entering courts and alleys such as are to be found in London; but there is not so great a difference between the condition of the Mahars' quarter and the rest of a village or town as we have at home between London Squares and the Mews behind them. However, in the eyes of the natives, there is something very astonishing in the sight of sahebs (as we are called) spending a day in the Mahars' chowry, or even going inside it. At Rahooree, however, we were in the general chowry, and to it were brought from the town and from the surrounding villages thirty-nine men and eight women to be confirmed. They were all Mahars, a humble gathering, most of them nearly naked, for in addition to a scanty covering round the waist, and a poor turban resembling a large and dirty duster, few of the men can afford so much as a little jacket or cloth to hang over their shoulders; the women, however, have always a sari which covers the body and, when necessary, is put over the head as a veil. About midday they all met for a service of prayer and hymns, and were instructed for confirmation. Soon after three the confirmation was held, the Bishop and myself, the Missionary and the Catechists, being placed on the floor of one of the compartments of the chowry, and the candidates standing in the street. They had come many of them six or eight miles, and so far their sincerity was tested; besides this, it is a busy time in the fields, and their duties to the rest of their communities make it difficult to get away; however, they sang their hymns with a will, and listened attentively to the Bishop, who addressed them by means of an interpreter—one of the Catechists—on the binding nature of a vow to God. Great was the anxiety of the Catechists that the candidates should kneel properly for the laying on of hands,

but their success was only partial. They did not appear to spend, their time in gazing on the others till their turn came ; and, indeed, low as they are in the social and intellectual scale, I have at times noticed a most praiseworthy fixedness of attention in most of them during Divine Service.

“In the evening we came on twelve miles to Kolhar, to spend the Sunday in the travellers’ bungalow there. On that day the bungalow, which is seldom even used, sounded often to words of praise and prayer. The services held were an early celebration for ourselves and the Catechists, Matins, Litany, and an address to the Catechists on their duties ; then a Marathi service for the candidates ; and at three, Evensong and Confirmation,—all in Marathi, the Bishop again using an interpreter, and dwelling on the Conversion of St. Paul, and the blessing they were about to receive. The candidates were nine in number, all men ; one was a Brahmin, who was brought to the knowledge of our Lord by the Mahar *leader* of his native village, eight miles off. I must explain this word *leader* : among the Mahars it was found that there is generally a man who by force of character is influential among his fellows ; such a one when baptized retains this influence among his fellow-Christians, and his position is recognized and found useful, especially when the schoolmaster is a stranger, or only superior to the leader in being able to read better. John of Oondergao, the leader referred to, is an instance of this, and has been the instrument of bringing Trimluck, a Brahmin of Oondergao, out of darkness ; he was baptized about a year ago, and was sent for a time to Sungumner.

“*Joka*, 28th Jan. 1875.—The baptism of a Brahmin and that of a Mahar are two very different things in their visible effects as the occurrences of the next few days showed us ; but I must return to the Confirmation at Kolhar on Sunday : the other eight candidates were Pilajee, the leader of Pudegao (five miles off), four men from Rajooree (six miles in another direction), and three from Ambee (four miles to the west). All these were Mahars. They were very attentive to the service, and so were all the Christians who came. It is not apparently their nature to fidget ; I noticed as I stood by the open window some of our ponies come, trotting and neighing, back from watering, but not even a child took any notice of them. A fair was going on in the town at Kolhar, and it had a close resemblance to my recollections of North Devon ; the same sort of half gimcrack and half useful articles, the same booths, a performing

bear, performing girls, and so on. Our oriental cousinhood seemed plainly apparent.

“From Kolhar messengers were sent to the places which the Bishop proposed to visit; and the next day we visited Rafooree, and so arrived at midday at Belapur. In the evening a number of the inhabitants came to the School to meet the Bishop. Some twenty five Brahmins, ten Bunias (or shop-keepers), and half-a-dozen Musulmans. The Bishop addressed them on the subject of diversity of religions, and the need of finding the one proper way of access to GOD, Who is One, as revealed through JESUS CHRIST, His Son. They listened attentively and patiently, with the exception of a Musulman, who could not allow the words, ‘Son of GOD,’ to pass unchallenged. ‘If GOD is One,’ he said, ‘what word is ‘Son of GOD?’ He was an intelligent man, and not at all disposed to show hot zeal in maintaining his ideas of the Unity of GOD. After we left the school, he walked with me for some time, and in my imperfect Hindustani, I tried to tell him that he heard the Bishop speak of the Unity of GOD as emphatically as he himself could speak, so that if the Son of GOD also was mentioned, he ought to think it, not a contradiction, but a mystery; and I begged him to come to the bungalow and inquire more certainly. However, when we parted, we did not meet again. The next day, unfortunately, the Missionary was taken ill, and could not go out with the Bishop. It had been arranged that we should visit three villages in the neighbourhood, in which there were Christian congregations. At the first, Nepanee, six miles off, there were twelve men and the schoolmaster, whose wife was the only baptized woman. The wives of the rest are kept from baptism through the influence of their relatives. But among people in the condition of Mahars, there is no such outcry against baptism, as among caste people; and the unbelieving wife or husband is, in many cases, content to dwell with the Christian partner.

“We stopped under the shade of a tree, for the shed which served as their chowry was too hot and stifling; and there, on the rough blankets, we knelt down with the half-naked men and a few children, said part of the Morning Prayers, and heard the children say the Creed and the Lord’s Prayer, which they almost always do with joined hands and eyes closed. They are slowly building a little house for a school, but the time of year is a busy one, and the work is at present standing still, or nearly so. Thence we went on six

miles to Pudegao, another small village, with a little band of baptized, eight men, nine women, and eight children, with a leader and a schoolmaster. They had covered the mud floor of the chowry with their blankets, and a few chairs with a table, which we had sent over in a cart, helped to fit up the shed for confirmation and prayers, as well as for rest and refreshment. Four men and two women were candidates for confirmation, and as there was no one else to examine or instruct them, I had to try to do it myself. Sitting on a chair under a tree, with these six persons sitting native-fashion on a blanket before me, I put questions to them and tried to teach them a little, through Janaki, one of the catechists. It was not hard to understand their answers, though I was unable to speak to them in their language; and I really think that on both sides the will found the way. They seemed to appreciate my attempt to explain the animal part of our nature by the word 'flesh,' in the baptismal vow, the bondage of the three enemies of our souls, and the easier yoke of Him to Whom they were given in baptism, and to Whose service, in the hope of a better country hereafter, they were again to vow themselves. Their reverence during the service, and especially after they returned from kneeling before the Bishop, seemed to be a sign that they really felt the Unseen Presence of their Lord, on which I had dwelt in the little I had said to them. The sun was setting when we left, and we could not go to the third village, but returned to our resting-house at Belapur.

"Next day, Wednesday 27th, we left Belapur for a long day's drive of about thirty miles. We reached Oondergao, eight miles off, before 10 A.M., and occupied an inclosure round a Mohammedan temple and grave, where we at least had the shade of a tree and some protection from dust. Here the school was not quite as satisfactory as it might have been; the need of leading, and the want of a real leader was very apparent; but a little reproof and rebuke, joined to earnest instruction in better ways of doing such things as caring for the smaller children, and assembling all for daily prayers, seemed all that was needed. Here we had an instance of the way a baptized Brahmin is treated. Trimbuck, whose confirmation at Kolhar on the previous Sunday has been already mentioned, had readily undertaken to walk over and inform the Christians of the Bishop's visit. It was his birthplace; his mother still lives there, and his two brothers and himself are hereditary office-holders in the village. But when he arrived there the doors of his brothers' house

were shut in his face; his mother refused to come out to see him, and the Brahmins would not let him drink or find food, or even remain in the village unmolested. However, he seemed to endure it without complaint, and spent his nights in the open fields. And when we came, he spoke lightly of the persecution he had met with. Besides the Christians who came out of the village to service under our tree, many of these somewhat bigoted heathen came also; and the Bishop was able to expostulate with them on their treatment of one who was as good as the best of them in social standing, and had done them no harm. One Brahmin I noticed slink away to another position in the little knot of listeners, while one of the village officials tried hard to deny that they had injured the Christian at all. But there was no desire on the Bishop's part to argue, and no need. They received their lecture, and went away looking somewhat sheepish. We left soon after midday, and a rough road led us in a couple of hours to a village ten miles off, where we rested under the chowry; the next part of the day's journey was very tedious, the descent into the river at the end being long and steep. It was nearly eight before we reached the bungalow at Toka: and after a very late dinner we were glad to lie on the bedsteads of the house, and get warmth as best we could; for our carts with all our luggage did not get up till 2 A.M.

Toka is a sacred town; the Godavery there receives the waters of the Prowra, but the sacredness is only Brahminical; and little or no echo is returned from the Brahmins to the preaching of the Gospel in those parts. Indeed, it is hardly to be expected, in spite of the one instance I have mentioned of Trimbuck being brought to baptism by John. We want other voices and other instruments to penetrate the hearts of men, to whom the presence of a Mahar is unpleasant in its associations, and contaminating ceremonially. And yet the Mahar Catechist who lives there is a wonderful specimen. He is a most energetic man, though unable even to read with ease. It was chiefly through him that the work began. Baptized by an American Missionary, and by him not considered capable of doing recognised work in their body, he attached himself to us; and having considerable influence with his own people, he has done a great deal of the rougher, primary work needed for the calling in of the Gentiles from "the highways and the hedges." He has had almost no education, and can of course only teach what he knows; he shows by his energy, influence, and by his very appearance, of

what at least some Mahars would be capable, had they only the opportunity. But again the facts cry out for men from home—men with hearts and heads to train native agents, and, by their means, under God's blessing, to work in many places at once. The dearth of men who offer themselves for the work seems to point the same way—to the training of natives who can and will, if such be God's will, do the work which was once thought to be the high calling of our own countrymen.

"*Ahmednuggur, Feb. 2nd.*—It was quite impossible to keep up an account of the tour while we were moving about; and now I must try to finish it. Krishnaje, the Toka Catechist, had bought some land for himself, and was very desirous that more should be bought round it, and that the baptized Mahars should be invited to settle there and found a town of their own, and call it Faith-town. The eagerness with which he proposed this, combated the arguments of his brother-catechists, and tried to solve every doubt felt by the Bishop, was most striking. But the greater need of "building up" the new converts, and the fear that even now the activity of the good old man is somewhat misdirected, prevents the entertaining of such a scheme; though it is hard to be so circumstanced as to be unable to welcome and encourage every form of zeal, especially in such a man as this despised, but by no means contemptible, Mahar. Thursday was spent by me in instructing a son and daughter of his for confirmation, and in trying to show him and another son (who is a schoolmaster of ours) what teaching is absolutely necessary before Confirmation, and what parts of the Daily Prayers should be used when they assemble before and after their day's labour. This had been somewhat neglected of late, for this part of the year is one that calls for continual labour in the fields. The Christian village scheme was therefore discouraged for the present; indeed, it would appear that God's providence points to a different way altogether. For although there are special cases in which a real city of refuge would be a great blessing, and men from among the Brahmins and other castes, when they come, need a home such as might be offered there, it is not every man who can organise a community, which will last, out of such incongruous elements as the converts of the present time. And the Mahars, though occupying the position of farm labourers and village drudges, have a recognised place in their villages, and are a necessity to the communities; it seems, therefore, as a rule, to be best for them to retain their position until, if it please

GOD, the majority of them are brought into the Church. And when we see the villages, consisting of a few Brahmins, a few shopkeepers, money-lenders, and cultivators, bound together in separate caste-bundles, forming a pharisaical society, and outside of them a little flock of mean, but necessary servants, growing in intelligence, purity, self-control, and holiness, we shall look up, with confidence that one step has been made towards the conversion of this tract of India. But the little band of native teachers requires drilling and leading; and where are the chosen few among you to whom the power and the will are given?

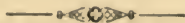
"On Friday the 29th we came on twenty miles to another little knot of six Christian men, whose wives are as yet unbaptized; a schoolmaster is placed there, who teaches some twelve heathen children, and can read prayers with the Christians and teach them the rudiments of the faith. These, of course, came together, and we held service in their own language; and the Bishop with the help of a Catechist taught them the need of perseverance in the way on which they had entered.

"We had yet nine miles to drive before we could reach a house to sleep in; and the next day a tiring journey across country roads in the heat brought us to Wamooree, where a Catechist is stationed, who has had the advantage of a higher training than the others, besides considerable natural ability. He was baptized by a Scotch Missionary at Nagpore, where his father was a Brahmin and a native officer in the Madras army; and after he joined our Church, he was sent to Bishop's College, Calcutta.

"At Wamooree five women were confirmed; their husbands had walked over to Rahooree, six miles off, on the 23rd, and had been confirmed there, before it was arranged that Wamooree could be visited; the women, with children in their arms or "on their sides," (Isaiah lxvi. 12), could not come so far; and it was a double pleasure that the Bishop should be able to supply their need, and that (unlike many other villages) the need should exist. I have before me a list of fifteen villages, which are under the charge of another catechist. In six only, are there any Christian women; and the full number of Christians in the fifteen villages is thus distributed: ninety-six men, twenty women, twenty-eight children; 144 souls in all. This tells a tale of imperfect training, and of the need of great progress within the little Church, rather than of a superficial extension. In some cases, when, after the

Missionary had to return to Ahmednuggur, it devolved on me to examine the men who were brought to confirmation ; the obvious questions : where are your wives ? did you not repeat to them the lessons you were taught ? are they not desiring to be baptized ? elicited few and vague and unsatisfactory replies.

On the evening of Saturday the Bishop reached Ahmednuggur again ; and last evening the visitation came to an appropriate end with a General Confirmation in the Camp Church. The Chaplain brought ten men (soldiers of the regiment and of the battery stationed here) and four women, belonging to their families or to residents, and the Missionary and his Catechists brought nine men and eight women, all native Christians of the neighbourhood. I read the preface in English, and the Missionary in Marathi, and each candidate was confirmed with the words of benedictory prayer in his own language ; the interchange of English and Marathi in the Bishop's mouth, the red and blue uniforms followed by the simple clothes of the native men ; the white dresses of the English girls, followed by the dull-coloured saris which nearly concealed all but the form of the native women, vividly reminded me of the many nations, and kindred and tongues, who are called into the Catholic Church. But I hope that this letter will leave on your mind and on the minds of any who read it the impression the visitation leaves on me, and not on me alone—the tenderness of the plant, and the few roots by which it is attached to the external source of life. At present it is watched over by one Englishman, who has not been twelve months in priest's orders, and for assistants he has but five catechists, (of whom one only has had anything like the training needed sorely by all), and a few village schoolmasters who are just able to teach reading, writing and a little more, and to read the Bible, the Prayer-book, and the few books that with difficulty have been lately translated into Marathi. Truly our needs are great, and I am sure those of you who know and love our Bishop, will help us with your prayers, and with all that love will prompt you to do in the fuller knowledge of those wants."



GLIMPSES OF INDIA.

EXTRACTS FROM THE PRIVATE LETTERS OF A MISSIONARY.

IT is sometimes objected that the formal reports of Missionaries are less interesting than the private letters to their friends. In a certain sense there may be some truth in this objection, but it is questionable if the private letters would always bear the strain which publicity and consequent criticism impose. Occasionally, however, phases of life and work are treated of in private letters which are not only most interesting to those for whom they were alone intended, but which deserve a wider circle of readers. This, it is thought, will be found to be the case with the following extracts from letters to a friend from one of our most energetic and successful Missionaries in India :—

“My work is thickening. To-day I sent for a tent to begin a wandering life again, after so many hard years of it in all weather. I do not object; so long as there is work to be done, I shall endeavour to do it. I have fairly carried my point here. Those splendid congregations; something to be thankful for. Not counting the increase in the town of Tanjore, just 150 souls have been added to us since I came here; of these, I baptized twelve adults. I think that there are other triumphs of the Truth before us.”

It seems, however, that the Truth has to bear the assaults of the heathen, who have been armed with weapons supplied by men who were solemnly pledged to uphold the Truth. For instance, our Missionary continues :—

“All Colenso’s objections are known here, and freely used against us. Only the other day a heathen said to me, ‘Why go about preaching? One of your Lord Bishops, Dr. Colenso, does not believe the Bible to be God’s Word. It is no better than our own books.’ The world is bad enough, and hardly needed a Bishop to make it worse. Higher education, from which religion is excluded, is fast demoralizing the country. Infidelity is becoming rampant in India, and drunkenness keeps pace with it.”

In proof of this, the report of a lecture by a Brahmin is furnished, from which the following extract is made :—

“Babu Amurtha Lal Bose, a Brahmin Missionary from Bengal,

has been staying at Bangalore in order to advocate the cause of Theism. On Sunday evening he gave a lecture in English to the educated section of the native community, in the large hall of Mr. Arcot Narrainasawmy, in the cantonment. A good many of the government native officials and others were present. The Babu spoke of the effects of western education upon the young men of India. The English education imparted in our schools and colleges was, he saw, productive of many curses. The Bengal young men have been ruined by it. It made them—1. Downright hypocrites; 2. Unhappy; 3. Vicious; 4. Atheists or sceptics; 5. Drunkards and beefeaters. He then drew a graphic picture of young Bengal, spending their days in hotels over brandy and beef-steak, and their nights as orthodox Hindoos in the midst of their relatives and friends. Passing on to Missionary educationalists, the Babu gave them much praise; but he had to find fault with the present aspect of education even in Mission schools. At one time, he said, the system of education imparted in Mission schools was very satisfactory, inasmuch as the strict inculcation of religious truth was the one aim of the Missionary. But now, he thought, Missionaries themselves had departed from their high standard, by submitting themselves to the provisions of the grant-in-aid rules, and trying to take foremost places in passing students for academical honours; and hence a great portion of the time and influence which ought to be spent in 'saving souls from sin,' is now wasted on reading Goldsmith and Byron, and Shakespeare and Defoe. After dwelling on the moral responsibilities to which young men of the period should be keenly alive, the Babu impressed seriously and forcibly on his audience the necessity of finding out the truth wherever it may be found, and of never forgetting that each man is an immortal being. He wound up in words of great earnestness, advising his hearers not to grow apathetic regarding religious matters, and urged them to cultivate the spirit of honesty and patriotism, and then much good would result to India."

In another letter there is an incidental allusion to a subject which excites some interest at home, viz., the relative value of married and unmarried Missionaries for India, which deserves notice. Says our friend:—

"I am still hard at work here, and am having a fair amount of success, but the want of funds cripples me much. In the town of

Tanjore I have a boys' and girls' day school in which Christian truth is the grand subject of our endeavours. These are the only schools of a strictly Christian character maintained by the S.P.G. in the Tanjore country. There are, however, several others, but all are maintained by my own exertions. These schools cost over £4 monthly, and to raise that sum, I am oftentimes puzzled. Since January last I have kept them up, and it will go very hard with me before I close them.

"I see the 'Children's Home' scheme has fallen through; I also hear that there is an objection to married Missionaries. Considering the present scale of salaries, and the expense of living, I think this is a good move. But the promoters of it should consider well what they are about. Unmarried Missionaries have their value; but would it be wise to employ them only? There are fields for both, and there are fields where an unmarried Missionary would be of little value. Place an unmarried Missionary at Edeyengoody, and in ten years time that district will have fallen very far behind in the march of progress. Take an untried district, and set down in it only an unmarried Missionary, and in a similar field place a married Missionary, and after ten years of labour visit both, and you will find the mission of the married man long ahead of the other. People at home who speak like — know nothing of Hindoo domestic life; if they did they would talk with more reserve. The Chaplain of Trichinopoly was with me lately; a very good man; he picked up the language, and he went about preaching. One morning he met a lot of market women going to market; so he thought he would preach to them, and accordingly stopped them on the road; but the moment he opened his mouth, each threw her bundle on the road and fled!"

"As I said above, there is room for both."

The following description of Tanjore, with which our extracts must conclude, is interesting.

"Tanjore is a pretty place, but thoroughly heathenish. There are several large temples, and in the front yard of one there is a recumbent statue of a bull, as large as six of the biggest bulls you

(1) How could these women know whether this stranger was married or unmarried? Was it not the mere fact of his being a man that put them to flight? A Christian lady might, indeed, have influenced them, whether she was a Missionary's wife or not. But do married Indian Missionaries usually take their wives with them to help in the trying labours of their preaching tours? And, if not, does this anecdote prove much?—Ed. *Mission Field*.

ever saw. It is cut out of one solid block of granite, and is worshipped. The natives say that it used to grow a little year by year until the English took the country, since which it has ceased to increase. There is a Fort in which is the Sacred Tank, and on the banks of this we have a Church. This latter contains a splendid memorial tablet by Flaxman, to the memory of Swartz, erected at the cost of the Rajah. The Palace is a high building, some of the rooms of which are thrown open to visitors. In the grand hall there is a large statue of the Rajah, executed in marble by Flaxman, and in the same hall are pianos as old, and as ugly, and as useless, as you can imagine, besides many descriptions of toys. It is in fact uncommonly like an old clothes' shop. The building is splendid, but the furniture, &c. &c. are shabby. There is a large library containing many descriptions of books. The princess of Tanjore is said to be a very nice person, but I have not seen her. She is not allowed to see any man but her husband, brother, &c., and when she goes out for a drive the carriage is closed all round, and guarded by troops. She has opened a Sanscrit college in the Fort, and she has, through His Excellency, her husband, asked me to be visitor of it, and so I am.

"The ladies of the Royal family have a hard time of it ; they are of no use, and have no amusements.

"The Fort is large, and is surrounded by a high wall and a ditch, in which there are alligators. There is a good School in the Fort for girls, maintained by the Ladies' Association, and we have very nice schools also. The country about Tanjore is very pretty, and very rich ; it is well watered, and is called the 'Garden of South India.' Several Europeans reside in Tanjore, and we have railway communication with Madras. Trichinopoly is just one and a half hours' ride from us."



THE GOOD FIGHT IN THE DIOCESE OF CALCUTTA.

A GLANCE at the new S.P.G. Report from Calcutta will show at once how wide-spread are the Missionary operations of the Church in this Diocese. The narratives of Mission work which it contains are based upon the Reports received from the Missionaries in Bengal, Delhi, South Punjab, Cawnpore, Banda and Bundelkund, Burma, Assam, and Chota Nagpore.

The number of Missionaries connected with the Society is thirty, of whom a considerable section are natives of India. But the need of more men to go to the help of the LORD against the mighty in this Diocese is sorely felt. New fields are opened out, but not really occupied; and old cries for help still make themselves heard. Mr. Winter is still asking, but seemingly asking in vain, for a University man to succeed Mr. Crowfoot at Delhi; and the arrival at home of Mr. Burrell on sick leave, shows how needful it is that a second Missionary should be stationed at Cawnpore.

There can be no doubt that this lack of men injures Missionary operations in a twofold way. Either the Missionary undertakes more work than he has strength to perform, or foregoes his necessary furlough because he can find no one to take his place, and so in the end he suffers, or paramount necessity compels the Missionary to leave his post, although no *locum tenens* or successor is appointed, and then the Mission itself suffers.

In our spiritual warfare we need not only a good standing army fully equal to the carrying on of the operations in which it is engaged, but a reserve force also, from which men may be promptly removed to the van of the battle field, to take the place of those who have fallen in the fight, or have had to retire disabled.

But a good fight is being fought, the paucity of Missionaries notwithstanding, in the Diocese of Calcutta. In reviewing the history of the Missions in Bengal, which include those at Calcutta, Howrah, Tollygunge, Barripore, and Mograhat, the compiler of the Report of the Calcutta Corresponding Committee of the Society, enters upon the questions of the employment of heathens as schoolmasters in the village schools. Upon this subject the Society has long felt that it is not advisable to employ any but Christian schoolmasters, and has striven towards this end. That end, however, has not yet been reached. The hope that we shall be able to carry on our many village schools without any heathen masters by the 30th of June of this year, the time fixed by the Society, has vanished. The Missionaries while working and praying for that object are unanimous in the opinion that the time for it has not yet come. There are not enough efficient Christian masters to supply the places of the non-Christians if they were removed, and if only Christians were employed many of the schools would have to be closed.

The Bishop's College Boarding School is looked to as the great

agent in increasing the supply of native Christian Schoolmasters, and happily there is here no cause for disappointment. It has been established but one year, but it has gone on steadily progressing, and will, we trust, be instrumental in doing away with the need of heathen masters.

With regard to the *Scripture Readers* the report is more favourable than last year. Many of them are still far below the standard required, but the being obliged to prepare for the fixed examinations is having a good effect upon them, and a scheme of promotion having been resolved upon, they feel that there is really something to be gained by passing the examinations, and, therefore, prepare themselves for them to the utmost of their power. There is, therefore, every reason to hope that a satisfactory staff of Scripture Readers will be acquired, as well as of schoolmasters.

At the last meeting of the Conference, an interesting discussion took place as to the various duties of readers, catechists, and pastors, and as to whether it would not be desirable that the two former classes should receive authority to perform the duties of their office directly from the Bishop. It was generally felt to be desirable that instead of the mere change of name from reader to catechist, these who were thought worthy of the higher position, should be solemnly set apart to the office by the Bishop himself, or by some one commissioned by him, in the same way that European lay-helpers are in various stations. It is of the greatest consequence that men filling these lower offices in the Mission work of the Church, should be recognised as the holders of really important positions, and be made as efficient as possible. The native Christians scattered far and wide in their various villages can only receive periodical visits in most cases from the Missionary in charge, and the meanwhile should be provided for by men who can be relied upon to teach the people the rudiments of the faith, and report faithfully to the Missionary what is going on while he is of necessity away.

Passing on to the reports of the Missionaries, we find the following entry with regard to the Rev. W. Drew :—

“Mr. Drew took his annual tour among the Sunderbund villages in January, but seems to have been hardly so well satisfied with what he saw as he was in the year before. He is no prophet of smooth things when things are not smooth, and various events made the management of his circle of villages anything but easy during the past year. It was a year of scarcity, and the people were unsettled. They find it hard even yet to divest themselves of the notion that because they are Christians,

the Society is bound at such times to partially or entirely support them, and they are apt to lend a ready ear to the whisperings of those who hint that all is not being done for them that might be done, and sometimes there has been open disaffection. It need hardly be said that all the help that has been really wanted has been supplied, but great care has been taken to prevent any encouragement being given to the notion that men become Christians in order to get more rice. Mr. Drew has felt this and difficulties of another kind very much, and the words with which he begins one of his reports deserve more than a passing notice."

Mr. Drew's sphere of labour is a wide one, and his report tells of hopes and fears, disappointments and joys, as he finds the converts in their various villages dissatisfied or contented, progressing in the Christian life, or backsliding. But we have only space to draw attention to what he says of the Girls' School of Barripore, conducted be it said by Mrs. Drew:—

"Heretofore I have not reported fully, or particularly, on the working of this institution. We were led to believe at one time that all matters of official report concerning it were to be communicated to the Committee of the Ladies' Association in London. For some reason or other, however, it has not thought fit to receive such reports formally, and the result has been that all information relating to the school has been suppressed. It devolves upon me therefore to submit a few remarks upon the condition and working of this the only school for girls in the Society's Southern Bengal Missions. There are at present forty-seven girls attending the school, of whom two are day scholars, and the rest are boarders. They come from all parts of the district, and are for the most part the children of Bengali Christians, while a few are Mussulmans and Uryas, for the most part saved from the terrible 1866 famine; the numbers fluctuate from time to time, rising to fifty-five and then falling as low as forty-three or forty-four. Thus for instance three or four girls marry and go away, and there is sometimes a little delay and difficulty in filling up vacancies. Not a few of those who have passed out during the last five or six years have entered upon spheres of usefulness in which they have been able with the best results, to apply the benefits of their past training for the good of their less favoured sisters. Some for instance are engaged in keeping day-schools for little girls both Christians and non-Christians. Many have become the wives of readers in the service of the Society, and are thus in a position to set an example for good, both by their general life and conversation, and specially by their reverent behaviour in public worship. The school is visited periodically by the Government Inspector who reports favourably of the proficiency of the pupils, the scope of the teaching, and the general attendance.

"All instruction is given in the vernacular language of the country, the object kept in view being to impart to all a sound, plain education. Especial attention is given to grounding the girls in a knowledge of the Holy Scriptures.

"We would fain hope that the time may come when those who have gone out thus grounded and trained, will become fit and qualified to take up work in the mission as deaconesses, and so to supplement by their labour among the female portion of the community, the at present imperfect work done by readers and others of our teaching staff."

The report of the Rev. B. C. Chowdhury, of Howrah, is very interesting. The Christians of his Mission are learning that it is their duty to give rather than to receive, as a consequence of their Christianity. He is unwearied in his attacks upon the prejudices which his people have inherited from their heathen ancestors, and in his efforts to improve the status of the native Christian women, and his success is very encouraging. The Hindus, as is well known, condemn women—often they are mere girls—who have lost their husbands by death to perpetual widowhood; and, considering how deeply-rooted native prejudices are, it is not surprising that dislike to the re-marriage of widows clings to them even after their conversion to Christianity. Habits and prejudices which have had unchecked sway for centuries do not readily give up their power. The following extract from Mr. Chowdhury's report will show how Christianity is undermining and will eventually destroy that power. He introduces us

“To the case of an old man who, when young, was received into the Christian Church, along with his parents and elder brothers. This man had a daughter who was left a widow with a little child in her arms. Speaking relatively, she was a very modest and hard-working woman, and as she was dependent upon her father, she worked for her living and she earned by her industry as much as her brother; but a widow, do what she will, is very seldom a favourite in the family. Harsh treatment and other causes led her thoughts to second marriage, in which she was helped by her cousin. As soon as this reached the father's ears, he used threats, entreaties, and reproaches to dissuade her; but finding everything to no purpose, he turned her out of the house, and was heard to say, that he would have preferred her going astray to her bringing disgrace to the family by a second marriage. The cousin, I am glad to say, gave her shelter up to the day of her wedding, when he gave her away to the bridegroom, and also underwent some expense on the occasion. The father, the mother, (though against her will), and the brothers, gave up all intercourse with her, and looked upon her as dead. The widow's little girl who was some seven or eight years old, was so much influenced by her grandfather's doings that she would not go with her mother to her new home, but continued where she was, and actually believed that her mother had committed a great sin. Things continued in this state for full three years, though the daughter made frequent attempts to restore the old order of things. The father continued as bitter as ever towards every one who brought on him what he looked upon as disgrace. Subsequently, the father was taken very ill, and it would seem, while in this state, he thought over his conduct towards his inoffensive daughter, and repented of his folly; for as soon as he was convalescent, he sent for his son-in-law and asked him whether he, with his wife, would have any objection to spend a day with him. The son-in-law ever desirous of restoring peace in the family circle, readily agreed, and on an appointed day they came over and were, according to Bengali custom, provided with new clothes and other presents, and were well feasted and went home rejoicing. A few days

after, I and the reader were also invited ; but whether this had any connection or not with the part we took in the daughter's re-marriage, I cannot positively say. But I am inclined to suspect that this was a peace-offering towards reconciliation and for the quieting of the old man's conscience."

These Bengali-speaking Missions are made up of various elements, from the humble villager, worshipping in a rude hut of mats, or mud and bamboo, as a chapel, to the Bengali gentleman worshipping in the cathedral ; but they are one in language, and together form a distinct unit in the S.P.G. Missions of the Diocese.

The Hindustani Mission at Calcutta is under the care of the Rev. H. Finter, and is a very important agent in reaching, not only the Hindustani-speaking population of that city, but the Mussulmans also. The extract from Mr. Finter's report on Bazaar preaching by the Catechist, a superior and hard-working man is worth transcribing :—

"Preaching in the streets or bazaars to the Mussulmans has been carried on by the Catechist during the great part of the year. As this was a work in which I had had no practical experience, I went with him many times to see and judge for myself as to the effects, as well as occasionally to join in the discussions which generally arose. These discussions evidently began and ended in the same way as theological discussions between different parties in the Church generally seem to do, and left each side satisfied with itself. The general tone of the opposing speaker was a careless one, never, that I can recollect, was it one of reverent inquiry, and the discussion generally slipped off into some side issue, and there, if anywhere, the chief warmth arose and centered. A ribald, or what we should call a blasphemous inquiry generally carried the audience with it, and any apparent puzzling of the preacher was generally a signal for a laugh or a grin of satisfaction. But here and there in the little company one saw quite serious and sometimes eager and inquiring faces, and if there was evident unfair pressing of the preacher, or unreasonable and persistent wrangling, the voice of remonstrance was sometimes raised in the company itself and a fair hearing demanded for the preacher. We want another helper for the Catechist, and I hope in time I shall have two at least, especially as he himself is rather chary about going alone into one or two parts of the city for fear of a disturbance. He naively confesses that if struck by an excited follower of Islam, he would find it very hard to refrain from a return blow."

The third section of the report treats of the Delhi and the South Punjab Missions. The Rev. R. R. Winter is at the centre of a number of Evangelistic operations of diverse character in the large city of Delhi itself, and in several towns lying at various distances, and in various directions from that city ; and all these various undertakings are sustained with remarkable energy and efficiency. The simple enumeration of these various labours shows this :—

"We have the proclamation of the good news of Christianity in the public places of resort ; house to house visitation both to the respectable and lower classes for fuller inquiries and explanations ; Christian religious services held in places and at times convenient for the attendance of the heathen residing in the neighbourhood, and, gratifying fact, which they do attend in encouraging numbers ; a female medical mission, and a training institution for nurses ; educational establishments of all kinds ; St. Stephen's College for the sons of the more opulent and respectable of the community in which a liberal education impregnated with Christian influence and teaching is imparted, vernacular elementary schools scattered in various places for the children of the poor, both Christian and heathen ; Female Schools and Zenana Missions ; the regular appointed services on Sundays and at certain times during the week for the native Christian community, with that vigilant and prayerful oversight of the Christian congregations which the position of a pastor involves ; besides this direct mission labour, we have an official connection with a Debating Society which is, though mediately, a helpful agency for securing missionary influence, and numerous visits from natives of all ranks to whom the Missionary's door is never closed, for conversation and inquiries upon matters of religion. All this shows that all the means and agencies available are combined and directed in a skilfully organized and vigorous attack upon the strongholds of superstition and idolatry in and around Delhi, which, as the reports for the past year show, is already hopefully successful, and in the nature of things, if the Missionaries are supported by additional efficient coadjutors, likely to be increasingly so in the future.

"Mr. Winter, however, besides making judicious arrangements for strengthening the hold which he has already secured, has, during the year under review, thrown out fresh lines and taken up new ground, for the effective occupation of which he is anxiously looking out for additional Missionaries. The Delhi Mission, interesting both as regards the variety of evangelistic work which is being carried on, and as regards the present success which is being achieved, presents urgent claims to the Church in England to be, and at once, efficiently equipped with an adequate supply of zealous and able Christian Missionaries."

The Rev. Tára Chand gives an interesting account of the numerous class of workers in leather at Delhi, and of the reasons of their favourable attitude towards Christianity :—

"Owing to the summer vacation of our school, I have been able to give more of my time than usual, during this quarter, to work among the lower classes of people, especially shoemakers, whose number at Delhi alone probably amounts to about 10,000.

"I have devoted such part of my morning time as I could spare from the mission school to visiting these people in their houses, and have given my evenings, which have not been occupied otherwise, to religious meetings held among them, attendance at which has been regularly satisfactory. I have besides spent a considerable part of my time during the day in giving religious instruction to such among them as have come to my house for the purpose, and several have come. Hardly a day has passed when one or more have not come to my house to receive instruction or to see me, and sometimes so many have come that almost my whole time has been taken up by them. There are several circumstances which make these

people favourably disposed towards the Christian religion. Most of them are not orthodox Hindus, but followers of some one or other of the modern Hindu reformers, as Ramanand, Kabir, Dadu, &c., whose teaching was much purer than that of the other Hindus. The system of caste has also a very loose hold on them, and accordingly those among them who become Christians have to suffer comparatively little, not being obliged like other Hindus who receive baptism, to leave their relations. Their condition too has much improved under the British rule, they being not so down-trodden now on account of their low caste as they were under former rulers, and they also receive better treatment from Christians who do not condemn them so much as others do. All these things dispose them as a class to be very friendly to Christians and the Christian religion. On the other hand, owing to their being almost wholly without education, much greater pains have to be taken in instructing them both before and after their baptism."

From Delhi we are carried to Cawnpore, where the Rev. S. B. Burrell, now at home on sick leave, has been labouring during the past year amidst much discouragement, mainly arising from the reduced strength of the Mission, and the difficulty of carrying on the educational work, which forms so conspicuous a department of the Cawnpore Mission. Of the success achieved by the students of Christ's Church School, Mr. Burrell says :—

"Our pupils have done very well in the Calcutta examination. Two have passed the First Arts, in the third division, and two the Entrance Examination in the second division.

"I have determined to continue the college class until my place can be supplied, let us hope by some volunteer from England. We have six hundred boys under our tuition, and we have worked in the schools for the past fifteen years. Surely, it would be a mistake; now that our Christian boys are growing, to give these institutions into other hands, when they offer the means of supporting them all, as teachers. In any case, let us try them for another year or two. I hope to make them much more Christian institutions than it has been possible to do hitherto."

The Banda and Bundelkhund Mission is a branch of that at Cawnpore ; since its commencement it has been under the direction of the Rev. J. R. Hill, assisted by the Catechist Maulavi Abdul Ali :—

"The disproportion between the missionary staff and appliances available, and the extent of the province, and the number of people to be evangelized is patent ; and Mr. Hill naturally and suggestively remarks :

'The title of our mission is a constant reminder of how far short it is, so far, of fulfilling its intentions. Only this one station in Eastern Bundelkhund is occupied, and the whole of Western Bundelkhund remains uncared for by us.'

"At present the only appliances for organized work and occupation of the country consist of the two houses in which the Missionary and his catechist reside. These buildings serve as church, schools, and orphan-

ages; and the Missionary himself was secured by transference from Cawnpore, itself most insufficiently supplied with missionary agency. Mr. Hill feels the great work to be done pressing upon him on all sides, and his own feebleness to cope with it. In consequence, he is urged to betake himself to prayer, and very earnestly solicits the prayer of others to whom that cause for which their Saviour consented to suffer and die, is dear.

"I would ask the prayers of many friends both in India and England, for our mission. The first day of Intercession gave the impulse that finally led to the establishment of this mission, and it is only the spirit of prayer that can sustain mission work, and make it successful."

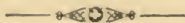
The Society's Missions in Burmah have received frequent notice during the past twelve months in the *Mission Field*, and we have but room here to give only the conclusion of the Report upon Chota Nagpore:—

"In conclusion, it will not, we think, be out of place to record one or two items from the statistics sent in to the Diocesan Committee of S.P.G. On September 30th, 1874, the whole number of baptized persons was seven thousand four hundred and ninety-six. The number of catechumens, *i.e.*, men, women, and children under instruction for baptism, was one thousand five hundred and forty-eight. The number of baptisms during the twelve months, nine hundred and forty-four. The number of boys in the Mission Schools, four hundred and seventy-eight; and of girls one hundred and forty-nine. What more need we say? Let those who talk of the failure of Christian Missions, turn their thoughts for a moment to Chota Nagpore, and let those whom God has in His Providence placed in that country to prepare the way for His Everlasting Son, thank Him for His blessings in the past, and take courage for the future."

Connected with the Society's Missions in the Diocese of Calcutta, are 30 Missionaries, 28 Catechists, 85 Readers, 67 Villages, 14 Churches, and 31 Chapels. The number of Baptisms in 1874 was 1,342, the number of baptized persons, 12,425; of communicants, 4,683; and of catechumens, 1,934.

The Statistics of the Educational Branch of the S.P.G. Missions, for 1874, show that there are 12 Boarding Schools, 114 Day Schools, 234 Teachers, 1,033 Christian and 3,878 Non Christian Pupils.

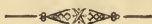
We conclude this notice, as the Calcutta Report begins, with the expression of our thanks to God for His many mercies vouchsafed to us, in our efforts to extend His Kingdom in this part of India, during the past year.



Wants.

THE Rev. J. C. Harvey, S.P.G. Missionary at Port de Grave Newfoundland (in which diocese he has laboured since 1841), is building a new church, on which upwards of 500*l.* has been already spent; and as much more is needed to complete the fabric, which is to hold 730 worshippers. In order that the church may be quickly finished, the old one being now too small for the congregation, and having become almost unsafe, Mr. Harvey appeals to Churchmen for help, more especially as he is desirous of taking with him, on his return to Newfoundland (for which he hopes to sail on May 4th), the windows necessary for the church. Will not some of our rich English readers help our brethren who have, in their deep poverty, done their utmost to provide for the reverent worship of GOD, and who, if such aid were given as to lead them to hope that by renewed exertions they might complete their church, would, doubtless, make a final and successful effort to do so?

A LETTER has been received from the Right Rev. James Theodore Holly, Bishop in Haiti, urging the Society to help towards founding a Theological College in that island. When Bishop Holly was consecrated, in the year 1874, by six Bishops of the American Church and the Bishop of Kingston, the Church in Hawaii, in a covenant made between it and the American Church, was recognized as a foreign Church possessing ecclesiastical autonomy. The American House of Bishops then appointed a permanent commission of four Bishops to act in concert with the first Bishop of Haiti in all matters of discipline belonging to that order of the ministry until there shall be three Bishops canonically established in Haiti. Till then the Bishops of the American Church are also to designate the Bishops of the Church in Haiti, whom they are to select from among the clergy of that island. There are now in Haiti seven priests, four deacons, 238 communicants, and 128 families belonging to our Church, which seems to be spreading and striking its roots deep. The Bishop wrote on January 7th: "Foremost among our wants is a Theological Training School. We can obtain the land by our efforts here, but we need aid to erect buildings and to maintain professors."



THE LATE MR. ALFRED C. JONES.

THE following particulars relating to, and connected with, the death of Mr. Alfred C. Jones, whose decease was noticed in the last number of the *Mission Field*, cannot fail to prove interesting.

Mr. Jones, it will be remembered, was on his way to St. John's, Newfoundland, where, at the Theological College, he was to have studied in preparation for the work of a Missionary. During the voyage he became seriously ill, and on the arrival of the ship at Halifax, on March 6th, his companion and fellow-student, Mr. Thornton, at once went ashore and acquainted the Bishop of Nova Scotia with his friend's condition. Bishop Binney at once went on board the ship, and finding the condition of Mr. Jones to be critical, had him brought ashore, and, not having an unoccupied room in his own house, found some good people, who at once most kindly undertook his care. At first it was imagined that he was merely suffering from extreme debility produced by long continued sea-sickness, but it was soon seen that his illness was caused by something more serious—fever. Everything that medical skill and careful nursing could accomplish, was done to arrest the progress of the disease, but in vain; he died on the 12th of March.

The Bishop and Mrs. Binney were unremitting in their attentions and kindness, scarcely ever leaving the bedside of the sufferer; the Young Men's Christian Association sent volunteers to nurse and watch with him at night; and Miss Roman, to whose house he was taken, attended him most lovingly, and the sympathy of the general public was very gratifying. He died not as a stranger in a strange land; but amongst brethren who in the spirit of love recognized and fulfilled the duties of Christian membership. The funeral was attended by the Bishop, Archdeacon Gilpin, and Mr. Roman, as chief mourners, the clergy of the City, the members of the Young Men's Christian Association, and many of the leading citizens of Halifax.

The letters that have been sent to his father from the Bishop and Mrs. Binney, and from others, are full of loving sympathy; and in the newspaper report of Mr. Jones's death, there is an expression of hope that his funeral would be largely attended, as this would do something to alleviate the pangs of sorrow in the hearts of the "dear ones at home," and show that, after all, their loved one "died among his friends." The following extract forms the concluding passage of Mrs. Binney's letter:—"Great sympathy was shown, and a very

large number of people attended (the funeral). There were also many in the church beside those who followed him, and much sympathy was felt for the stricken ones at home. We made a beautiful cross of arum lilies and other flowers to lay on his coffin. The two hymns selected were 'There is a blessed home,' and 'Jesus lives.' He lies in a sunny spot very close to those dear to us, and his grave shall be lovingly cared for with those of our own dead."

Correspondence.

DIOCESE OF SASKATCHEWAN.

To the Editor of the "*Mission Field*."

46, SOMERLEYTON ROAD,
BRIXTON, S.W.

SIR,—Will you kindly allow me to state, in reference to the Bishop's letter inserted in *Mission Field* for March, that the "Saskatchewan Mission Fund," has been formed for the purpose of obtaining aid to the Bishop in his very important but most arduous undertaking? I shall be very glad to receive contributions to this Fund. The income of the See at present is very small, and the means at the Bishop's disposal very limited. Without some assistance afforded in this way, he will be placed in a painful position, and be very much impeded in his operations. I shall be happy to give any information your readers may desire as respects the circumstances and wants of the Diocese.

Very truly Yours,
JOHN HAWKSLEY,
Commissary of the Bishop of Saskatchewan.

REPORTS RECEIVED.

Reports have been received from the Rev. J. M. Noel and H. M. Skinner of the diocese of *Newfoundland*; H. R. Semper of *Antigua*; W. H. Campbell of *Guiana*; T. Browning of *Capetown*; T. B. Jenkinson and D. E. Robinson of *Maritzburg*; F. Bohn, F. Kruger, W. Luther and C. Warren of *Calcutta*; E. Smith of *Sydney*, and J. B. Stair of *Melbourne*.

ARRIVAL.

The Rev. J. Palmer, of the Melanesian Mission, has arrived in England.

MONTHLY MEETING.

THE Monthly Meeting of the Society was held at 19, Delahay Street, on Friday, April 16, the Bishop of Winchester in the Chair. There were also present Lord Lyttelton, the Bishops of Melbourne and Goulburn, P. Cazenove, Esq., F. H. Dickinson, Esq., *Vice-Presidents*; Rev. A. Blomfield, B. Belcher, Dr. Currey,

J. W. Festing, G. Frere, Esq., Rev. H. J. Hill, Sir P. Heywood, Rev. H. V. Le Bas, A. Pownall, C. H. Rice, Major-Gen. Tremenhore, C.B., W. Trotter, Esq., *Members of the Standing Committee*; and the Rev. J. Allen, S. Arnott, W. Bagster, Esq., Rev. H. Bigsby, W. Blunt, J. Boodle, Esq., Rev. C. Bull, F. J. Candy, Esq., Rev. H. N. Collier, T. Copeman, Esq., Rev. T. Darling, H. J. De Salis, R. J. Dundas, T. Edye, Esq., Rev. J. A. Foote, R. L. Giveen, J. W. Horsley, W. W. Howard, G. B. Hughes, Esq., T. Hughes, Esq., Rev. G. M. Johnson, Herbert Laurence, Esq., Rev. W. H. Lyall, Herbert Mather, J. F. Messenger, H. Milward, R. Morris, Canon Potter, J. Pulman, Esq., Rev. C. Wyatt Smith, J. H. Snowden, W. Wallace, A. Wilson, J. H. Worsley, and C. H. E. Wyche.

1. Read Minutes of last Meeting.

2. The Treasurer presented the following Statement of the Society's Income to March 31 :—

A.—Monthly Abstract of RECEIPTS AND PAYMENTS.

I.—GENERAL FUND, at the disposal of the Society. II.—APPROPRIATED FUNDS, administered by the Society. III.—SPECIAL FUNDS, not administered by the Society, but transmitted direct to the persons named by the Donors.

January—March, 1875.	I. Subscriptions, Donations, and Collections.	2. Legacies.	3. Dividends, Rents, &c.	Total RECEIPTS.	Total PAYMENTS.
I.—GENERAL	£ 6,663	£ 1,675	£ 1,028	£ 9,366	£ 17,130
II.—APPROPRIATED	1,339	—	584	1,923	2,115
III.—SPECIAL	2,686	—	303	2,989	3,701
	10,688	1,675	1,915	14,278	22,946

B.—Comparative Amount of RECEIPTS at the end of March in five consecutive years.

	1871.	1872.	1873.	1874.	1875.
I.—GENERAL.					
1. Subscriptions, &c. . . .	£6,045	£7,048	£6,936	£6,641	£6,653
2. Legacies	649	2,326	4,850	640	1,675
3. Dividends	927	921	1,000	1,030	1,028
	7,621	10,295	12,786	8,311	9,366
II.—APPROPRIATED	1,432	6,108	1,257	1,798	1,923
III.—SPECIAL	1,992	2,223	2,539	2,907	2,989
TOTALS	£11,045	£18,626	£16,582	£13,016	£14,278

3. The Secretary reported that the Special Committee on the need of Missionaries in India, appointed in October, had not memorialized the Convocations of Canterbury and York on the subject, but had addressed themselves to the Indian Bishops.

4. On the recommendation of the Standing Committee, the grants were proposed for the year 1876.

An amendment proposed by Mr. Pulman, and seconded by Rev. J. W. Horsley :—

“That the sum proposed to be given to the Assyrian Christians be given to the Diocese of Goulburn—”
was lost on a division.

The Rev. S. Arnott moved another amendment, and Rev. J. Wallace seconded, and it was resolved—

“That it be referred back to the Standing Committee to reconsider the Grant to the Diocese of Goulburn, in order, if possible, to the increase of the Grant.”

The grants for the year 1876 were voted as recommended by the Standing Committee as follows :—

<i>Diocese or Mission.</i>	<i>Grant for 1876.</i>	<i>Diocese or Mission.</i>	<i>Grant for 1876.</i>
	£		£
I.—AMERICA, &c.		III. ASIA.	
1. Montreal	1,600	25. Calcutta.....	12,100
2. Quebec	2,000	Do. Bishop's College..	900
Ditto, Students	250	Do. Pensions	275
Ditto, Pensions.....	200	26. Madras, with Pensions, &c.	13,100
3. Toronto, Pensions	79	27. Bombay	2,700
4. Huron	400	28. Colombo	1,500
Ditto, Rv. A. Jamieson	75	29. Borneo and the Straits....	3,200
5. Ontario	250	Pension (Singapore)....	40
6. Fredericton	2,325	30. China and Japan	2,000
Ditto, Students.....	120	IV.—AUSTRALASIA, &c.	
Ditto, Pensions	100	31. Sydney, Moore College ..	50
7. Nova Scotia	2,250	Ditto, Life Payments..	150
Ditto, P. Edward's Isl	440	Ditto, N.E. Australia.	550
8. Newfoundland	4,260	32. Goulburn.....	250
Ditto, Pension.....	50	Ditto, Life Payments..	50
9. Rupertsland	595	33. Newcastle	300
10. Saskatchewan.....	750	34. Brisbane	300
11. Columbia	1,200	35. Adelaide (Pt. Darwin) ...	300
12. Nassau.....	300	36. Melbourne	400
13. Antigua	350	37. Grafton	50
14. Guiana.....	370	38. Perth	50
		39. (Tasmania)	50
II. AFRICA, &c.		40. Auckland	50
15. Sierra Leone.....	230	41. Wellington	150
16. Capetown (300 <i>l.</i> to Coll.)	2,600	42. Nelson. . .	150
17. Grahamstown, Colonial ..	500	43. Christchurch	200
Do. Heathen and		44. Dunedin	100
Transkei	2,570	45. Waiapu	100
18. Kaffraria	2,180	46. Melanesia	300
19. Natal and Griqualand....	1,825	47. Honolulu.....	660
20. Zululand.....	825	V.—EUROPE.	
21. St. Helena.....	275	48. Constantinople	490
22. Orange Free State, &c....	1,200	49. Continental Chaplaincies.	200
Transvaal.....	700	50. Emigrant Chaplains	125
23. Mauritius.....	550	51. Two University Exhi-	
Ditto, Mrs. Franklin ..	40	bitions	160
24. Madagascar.....	2,500	52. Additional for Mission-	
		aries' Children	200

The following single payments, amounting to 21,450*l.*, were made for 1876 :—

	£		£
Episcopal Endowment Reserve	13,500	Ballarat do. do.	1,000
Bloemfontein Endowment.....	1,000	Kafir Institution (in 5 years)...	1,000
Madagascar Buildings	2,000	King Williamstown Native	
Melbourne (payable in 3 years		Mission (in 5 years)	500
= 500 + 300 + 200)	1,000		

Herschel Mission Buildings (in 5 years)	£500	Assyrian Christians	£500
South Bechuana Mission Buildings, &c.	300	Mr. Good's Loan	150

Resolved also to apply certain Appropriated Funds as follows :—

	£	s.	d.	
Andrew's Legacy.....	10	9	1	to Bishop of Saskatchewan.
Assam Mission	30	0	0	to Rev. W. H. Bray.
Auckland Diocese ...	8	14	0	to Bishop of Auckland.
Bengal Famine Relief Orphanage	739	9	0	} kept for Bishop's College, Orphanage.
Bibles for Missions ...	128	16	10	
Bolotwa Mission	0	10	0	to Rev. Dr. Strachan.
Bombay	12	12	7	to Rev. R. J. Mullins.
Borneo	1	17	1	to Bishop of Bombay.
Burmah.....	42	1	0	to Bishop Chambers for training natives.
Calcutta	30	1	9	} to Rev. W. H. Bray.
Capetown.....	9	11	0	
Cawnpore.....	40	4	1	to Bishop for Zonnebloem College.
Chotâ Nagpore	7	6	0	} to Rev. W. H. Bray.
Chunda Mission	40	8	5	
Clarke's Legacy	10	0	0	to Rev. G. T. Carruthers.
Columbia	41	1	8	to Bishop of Ontario.
Constantinople.....	44	15	6	used for the Rev. J. B. Good's loan.
Delhi Mission ...	1	10	0	to Rev. C. G. Curtis.
Native Female Normal School	23	16	0	} to Rev. W. H. Bray.
Dunedin	1	0	0	
Edeyengoody School..	2	2	0	to Bishop of Dunedin.
Grafton and Armidale.	6	6	0	to Rev. Dr. Caidwell.
Guiana	3	0	0	to Bishop of Grafton.
Gujerat Mission	3	8	9	to Bishop of Guiana.
Hyde's Legacy.....	11	10	0	to Bishop of Bombay.
Madras	500	0	0	invested for Library, Bishop's College.
Melanesia Mission ..	28	5	2	to Rev. Dr. Strachan.
Melbourne	93	7	6	to Rev. R. H. Codrington.
Montreal Diocese ...	8	5	6	to Bishop of Melbourne.
Nassau	0	10	6	to Bishop of Montreal.
Natal.....	21	0	0	to Bishop of Nassau.
Natal Schools	35	4	3	} to Bishop Macrorie.
New Zealand	2	17	2	
Newfoundland... ..	12	12	4	to Bishop of Christchurch.
N. American Indians	31	15	3	to Bishop of Newfoundland.
Orange Free State ...	0	10	0	to Bishop of Saskatchewan.
Pongas	18	4	8	kept for Bloemfontein Bishopric Endowment.
Ranchi Church	28	6	0	to Rev. J. Turpin for training candidates.
Rangoon Mission	1	0	0	} to Rev. W. H. Bray.
Rawson's Legacy for Bishoprics.	19	2	4	
Rupert'sland	36	8	3	invested for Saskatchewan Bishop. Endowmt.
Sandwich Islands	1	1	0	to Bishop of Rupert'sland.
Saskatchewan	23	3	11	to Bishop of Honolulu.
Singapore	10	4	0	to Bishop of Saskatchewan.
Tasmania	0	10	3	to Bishop of Labuan.
Tinnevely	5	5	0	to Bishop of Tasmania.
Tinnevely, Girls' Sch.	2	11	0	} to Rev. Dr. Caldwell.
Wellington	2	0	0	
Withers' Legacy	3	0	0	to Bishop of Wellington.
	90	0	0	invested for Bishop's College Library.

The Standing Committee recorded their conviction that the case of the Fiji Islands is one in which a special grant should be made whenever the Society is in possession of such information as would enable it to send out a clergyman.

5. The Secretary stated that, by the decease of Wm. Gibbs, Esq., of Tyntesfield, the Society had lost a munificent supporter and cordial friend, and it was resolved—

“That the Secretary express to Mrs. Gibbs the sympathy of the Society with her in her bereavement.”

6. The Secretary stated that there were now fifty-seven native students in Bishop's College, Calcutta.

7. The Rev. W. Y. Daykin and Rev. Arthur Gwyther were accepted for Missionary work in Maritzburg and Guiana respectively.

8. The Rev. S. Arnott moved, and it was resolved—

“That the Standing Committee be requested to report to the Board whether any steps should be taken by the Society with reference to the persecutions to which Christians are reported to be exposed in the dominions of the Sultan of Turkey.”

9. The Rev. J. Palmer, who has laboured for twelve years in the Melanesian Mission, gave a statement of the condition and progress of that Mission.

10. The Rev. Walter Blunt gave notice of his intention to move the following resolution at the next Meeting :

“That Bye-law 9a be altered to stand thus :—

“That with a view to give to the Members of the Society dispersed throughout the country a more distinct voice in the management of the Society's affairs and to encourage their interest in Missionary Work, the Members resident in each Diocese be at liberty to select, before the February Meeting of the Corporation in each year, two of their own body, not being Vice-Presidents or paid officers of the Society, to represent them on the Standing Committee, such election being subject to confirmation by the Society at its Annual Meeting.”

11. The Rev. J. W. Horsley gave notice of his intention to move at the next Meeting—

“(1) That one person should not combine the offices of Archidiaconal and Ruridecanal Secretary.”

“(2) That a Rural Dean should not be also the Ruridecanal Secretary.”

“(3) That no Rural Deanery should be without a Ruridecanal Secretary.”

“(4) That no person should be Secretary for two Rural Deaneries.”

“(5) That parochial Secretaries should not be advised to communicate with the Archidiaconal Secretary, but rather with the Secretary for their Rural Deanery.”

“(6) That a copy of this resolution be sent to each Archidiaconal Organizing Secretary.”

12. The Rev. C. Bull gave notice of his intention to move at the next Meeting—

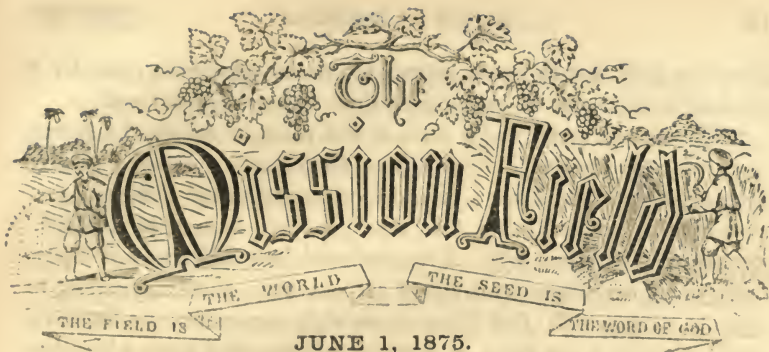
“That the Standing Committee be requested to take the necessary steps to render the Publications of the Society more popular.”

13. The Secretary gave notice that at the next Meeting the Standing Committee would propose for election as Vice-Presidents, the Earl of Chichester and Archdeacon Huxtable.

14. All the Members proposed in February were elected.

15. The following will be proposed in June :—

The Rev. C. S. Towle, Moordown, Bournemouth ; Rev. R. G. Swayne, St. Edmund's, Salisbury ; Rev. Edward Steele, St. Neot's, Liskeard ; Rev. H. B. Waterfield, Flushing, Falmouth ; W. R. Stephens, Esq., Lee-road, Blackheath ; Lister Beck, Esq., Dacre House, Lee ; Hon. and Rev. H. Legge, Lewisham ; C. Crockat, Esq., Belmont Park, Lee ; M. N. Buttanshaw, Esq., Blackheath Park.



A VISIT TO PONDOLAND.

JOURNAL OF BISHOP CALLAWAY.

THE welcome accorded to Bishop Callaway by the chiefs, their native subjects, and the white men scattered throughout that country, when, at the end of last year, he visited Pondoland, was very remarkable. Pondoland is a somewhat inaccessible district in the middle of Kaffraria, and lies nearly due south from Springvale: a map which was given in the *Mission Field* for January 1874 shows its position. By the help of friends who had provided Bishop Callaway with a light waggonette and six good mules, he was able to come across the line over which oxen must not pass. The following extracts from a journal kept by the Bishop, and kindly forwarded by him to the Society, set before us the daily life of a Missionary prelate while travelling through the wilds of a new diocese in search of a spot suited for a central Mission station:—

“ November 23rd, 1874.

“ I wrote some weeks ago to ask the clergy to meet me in Synod at Clydesdale—not to wait till they could fix a time (for a letter takes a month to come from St. Mark’s to Clydesdale), but to start as soon as possible, adding that I would make my time suit theirs. Mr. Strachan, the chief magistrate in Griqualand, was about to visit Umqikela, the Pondo chief. It was evidently desirable that I should accompany Mr. Strachan. He had provided me with a Griqua driver, ‘the best in Griqualand,’ France Jason by name. My old servant Udhlawainja—that is, the Dog-devoured—now having the baptismal name of ‘Willie,’ who had married one of our native

Christian girls, was to be my attendant, for he appears to consider it his duty to take care of me, and he does so honestly and well.

"When starting at 10.30 A.M., it was pleasant to see the loving faces of those assembled to wish me 'God speed.' It was a goodly company, white and black; no sad face among them. 'Be sure you take care of yourself,' and 'Be sure you take care of him, Willie,' were uttered by many lips. I remembered how different was everything when, seventeen years ago, I set out from Pietermaritzburg to come to Springvale. Did I heave no sigh, experience no lingering doubt whether it was right to forsake this beautiful place which has grown up under my hand, and to go again into another wilderness, and begin again another work, which for its completion appears to require the strength and energy and vigour of youth? I can truly say, that though I have loved my work here, though I love the place and love the people, I am more than content with what lies before me in God's vineyard.

"Many good things which had been provided had to be cast out of the waggonette to give the necessary room, and I set off, trusting to get food on the way. The waggonette is a little thing which could take four persons, two on each side, with the driver and boy in front. I enjoyed the rest and solitude of the drive. At 2 P.M. we outspanned, and took luncheon. We were informed that the ford of a stream was impassable, so we went round by a much longer way. On this road I was glad to meet with my friend, Dr. Sutherland, who was so much interested in the establishment of Springvale, accompanied by Mr. Forster and others. We had to pass through Mr. Forster's premises. Mrs. Forster was very glad to see me. I attended her in a bad illness some time ago, and baptized her baby, whom she now presented to me—a fine girl.

"We crossed the Umzimkulu about 6.15 P.M. After crossing the Umzimkulu I called on Mrs. Strachan, found her baby very ill, and lanced its gums, to its great relief. Mr. Button, Mr. Tonkin, and Mr. Crawley were very glad to see me.

"We had to ride through a heavy mist for an hour or more, a mist which soon wets one through, unless one is well protected. But I felt in no way fatigued. How different it would have been on horseback!

"November 24.—I attended early morning service, held in Dutch and Zulu, and saw many of the people, several of whom came to ask for medicine.

"*November 25.*—I left Clydesdale alone with the men in my little waggonette, and as we rolled along over the roads, the morning being beautiful, I looked down on Clydesdale, so rapidly growing into importance under the judicious zeal of Mr. Button, and was able to rest in great confidence on God's blessing in the future work of the diocese.

"On reaching the Ibis at 10.45 A.M., I had some talk with James Ulbracht. He is the son of the first Griqua with whom I became acquainted, a good man, whom I much respected, and who loved me. Since his death his family have not been prosperous. I wish James to be my driver. He is a good young man, talks English well enough for me to use him as my Dutch interpreter; and by reading Dutch with me daily, he would not only teach me, but also very much improve himself. Just before we reached Reit Vley, a heavy thunderstorm came on. I was able to keep dry, but the men got very wet. The mules were unwilling to face the storm. It was soon fine again, but slippery, so that the mules could scarcely keep their footing. I got out and walked up a long and steep hill. We reached Mr. Stofford's at about 4 P.M., and were most kindly received.

"Mr. Stofford lives in Alfred county, which is part of the colony of Natal and of the diocese of Maritzburg. The county is to the south of the Umzimkulu, and was 'annexed' a few years ago; it is of an irregular shape, and runs in a tongue into Griqualand; so we have to go through Alfred county to get from one part of the diocese to another; and I have been requested by Bishop Macrorie to undertake any work for which I see an opening in Alfred county.

"Mr. Stofford is anxious to have regular services, and is willing to assist. We are, however, sadly in want of men everywhere. To meet immediate emergencies we need three or four men to itinerate in certain districts. They would be warmly received, and would not only become the means of present good, but would form centres around which Christian villages or towns would gather. For the present I can do no more than ask laymen of good character to undertake the office of Reader. I had evening prayer with the family. Mr. Button and Mr. Wakefield came in late, drenched by the storm.

"*November 26.*—A fine morning after the storm. I woke early, as usual, and read in the Dutch Bible. I endeavour to do this daily. In another conversation with Mr. Stofford I suggested to

him the appointment of a Reader for the neighbourhood, and promised to try to give them a monthly visit from a clergyman.

"We left a little after 9 A.M. Soon after, as I was walking up the hill, enjoying the splendid weather and the beautiful forest and mountain scenery, I met an able and educated white man, long known to me, who, like many of his class, is ruining himself by drink. He had left off for two years, but, for some little discomfort he was recommended brandy, and having tasted it, the old habit again took possession of him, and he was drinking hard. He appeared pleased to see me. It was evident that he had been drinking recently; and his bloated face and oppressed brain showed how much it was damaging him, though he was not drunk. I had a talk with him both as pastor and doctor; he listened attentively, promised to leave off again after a few days, and thanked me earnestly. I called at Mr. Hall's to see his wife. She is a native Christian from the old colony.

"We rested at 11.30 A.M. near a little stream called Broatkraal, had cold meat and coffee, and started at 12.45. I rode up a long, steep hill, having a led-horse with me. Soon after getting again into the trap, a deluging thunderstorm came on. The horses turned their tails to the river, and stood motionless. I was able to keep dry in the carriage, but all the others were wet through. We saw the storm gathering for some time; a black cloud gradually collected on the range of mountains about Kokstaad; the lightning flashed, and the thunder roared terrifically. We thought the storm was over, when, after riding for about two miles, it came on again with greater violence than before. At Kokstaad we found Mr. Strachan with others, and received a kind welcome from Mr. Dower, a Scotch minister, who is labouring among the Griquas. We stayed at his house.

"*November 27.*—I called on the captain with Mr. Strachan and Mr. Brisley. He was glad to see me, and listened attentively to the account of my visit to England, and of my hopes for the future. He would like my central station to be at Kokstaad. I spent the day in seeing patients, and correcting things amiss in our mule-harness, &c. I dined with Mr. Dixon, who keeps a store here. He yearns for the Church's services, and wishes to be engaged in Church work. I recommended him to apply at once for the office of Reader, as there are several other churchpeople here. A young man, one of the Koks, who was for a time at Zonnebloem, expressed his wish to

join the Church. Mr. and Mrs. Dixon sent us many good things for the journey. At tea our conversation turned on the question of general religious manifestations among men, and how the Christian minister was to deal with them.

"*November 28.*—As usual, I slept but a short time during the night, and awoke very early, quite fresh and ready for work; so I had a long time for reading and quiet before other people were about. Mr. Strachan breakfasted with us.

"It was arranged for me to go on horseback with Captain Kok, Mr. Strachan, Mr. Brisley, and about forty Griquas and natives to Ujojo's, the Kxasiba Chief. Our cavalcade presented rather a grotesque appearance, with its great variety of costume, horses, and their accoutrements. We called on a Griqua, named Adam Metu, who received us graciously. Soon after we had again started we heard a rumble of thunder, and saw in front of us the black thunder-cloud. We were in a mountain pass, called 'Jojo's Neck,' surrounded with rugged peaks. We were not many miles from Ujojo's, and hoped that, by hard riding, we might get there before the storm. But, as we were going down into a valley, it suddenly broke upon us in all its fury; the wind blew directly in our faces, bringing with it sheets of rain and sleet. The horses at once refused to face the storm, but turned round and remained perfectly still, with drooping heads, whilst the rain beat upon our backs, and the sleet cut our ears. We were glad when the storm abated to turn our horses round again, and to gather our scattered company, who had sought various shelters under the huge rocks lying about in all directions. The pass through which we had to travel after this was so steep and rugged, that we had to lead our horses down a hill so precipitous, muddy, and irregular, that it was not easy to keep our own footing. On reaching the valley we found some places white with hail, and the streams considerably swollen; another half hour might have made the larger one impassable for horses. It was raining steadily as, about 3.15 P.M., we drew up at Ujojo's kraal. And, to our discomfort and the loudly-expressed disgust of many, we were permitted to remain in the rain for really three-quarters of an hour. We then had huts allotted to us.

"The trap which contained our clothes and food had not arrived; and Ujojo, who was ill, did not send us anything to eat. Late in the afternoon a message came that the trap was about two miles off, that they had broken the pole, and could not cross the swollen

river. But we got bread and coffee, and, about eight in the evening, we had mutton sent us. As we rode along to-day, we saw extensive patches of country covered with *Isitolwana*, a plant which is used in diseases of cattle, as the root contains a large quantity of astringent matter; it is also used for tanning. It might be made an article of export.

"*November 29.*—The Kxasibe gave us not even a mat to sleep on. We spread our railway rugs on the ground. I got a block of wood for a pillow, and rose early. They made me a cup of coffee, which was very acceptable. I then called on Captain Kok in his hut, and received visitors. The captain and I went to see Jojo, a rather celebrated mountain chief. There is no form here, as in Zululand. One sees the difference everywhere. I afterwards went to the river to wash. It was still swollen and muddy. An ox was sent for us, and we breakfasted on grilled beef. We had a service with the Griquas—Mr. Strachan interpreting—in the hut. After this I preached to about eighty natives outside. They were very attentive. I make a habit of encouraging them to ask questions after the sermon, and one or two men asked a great many, which led to conversations more interesting and instructive than a sermon. In the afternoon some came into my hut, and asked a great many questions, referring chiefly to the existence of God.

"Umahlwana and Umbibo, two of Mr. Strachan's natives, are very intelligent. The former is struggling after a higher light. Another is named 'Jack Nightcap.' He is a Wesleyan. These men asked a great many questions, and were interested in what we told them. They are much pleased to be with us. There are also in our company two petty Bakca chiefs, Umsingapansi, and Udetisa, or Skellum. The latter is a clever man, and is likely to become a Christian. Ujojo's eldest son and presumptive heir is named Umfundisi—that is, Teacher. I told him that I hoped he would justify the name.

"*St. Andrew's Day.*—The day of Intercession for Missions.—I heard, accidentally only, of the day being set apart for the purpose too late to do anything in this diocese. I felt sure that many were thinking of Kaffraria, praying for the workers in this land, and contributing towards its needs. We had prayers in the hut with a few natives. Unkosegemva, a younger brother of Umsingapansi, came into the hut where I was sitting alone, and entered into a lively and intelligent discussion of my sermon preached yesterday. He said,

'It is clear, GOD is.' One cannot but think that if this youth could have Christian truth brought near to him, he would accept it. Skellum also came, and talked simply and sensibly. He wished to leave the Kafirs, and to live with a Missionary. Umsingapansi came also. But he does not appear to feel his need of anything. Ujojo sent a message requesting me to go to him. Captain Kok and Mr. Strachan had been talking with him, had endeavoured to bring about a reconciliation between him and Umkqikela, and had succeeded, so far as Ujojo was concerned. He requested me to send him a Missionary without delay. I told him I would do what I could, but did not think it possible to send one at once, nor unless they would do a great deal towards his support could one probably be sent at all. But I would endeavour to send a Missionary to him occasionally. Mr. Strachan spoke very sensibly and decidedly to Ujojo, telling him that if a Missionary came he and his people must treat him kindly and tenderly. He promised to do so. Even if he wishes to have a Missionary simply from political motives, one would long to be able to supply the demand.

"At 3 P.M. we left, and reached Ufiken's, a little before 5. Ufiken is a very singular-looking man. He does not wear a head-ring, and his hair, which is quite white, surmounts a black and yuong-looking face. He received us very heartily, and in a little while a large fat ox was presented, and a sheep, as being more delicate food, for Captain Kok and myself. We were placed in huts, in which we found it impossible to sleep.

"*December 1.*—At 4.15 I went to the river and enjoyed a bath in the cool water. I had afterwards prayers with a few natives in the open air.

"After breakfast we went with Captain Kok and his company to the boundary-line between Griqualand and Pondoland. Our path lay up a most beautiful gorge in the Insizwa mountains (from the kraal of Ufiken we could see the places where they had been digging for copper). It was very rough, but the ascent was gradual, and after riding for about two hours we found ourselves on the top of the first range of hills. But before us was a second ridge, up which we had to make our way that we might stand on the highest peak. On reaching the top—a mass of huge rocks thrown together in great confusion, with many beautiful unknown flowers growing amongst them—we had as grand and extensive a prospect as I ever looked upon. Mountain after mountain stretched away before us in

all directions. We could see the Kathlamba, and, far beyond, St. Augustine's. Such a sight was quite worth the trouble of the ascent.

"Here the captain was met by a large number of natives from the surrounding district, who had come to have the boundary-line pointed out. Among these I recognized William Nota, who was delighted to see me. On my overland journey to Port Elizabeth on my way to England I had spent a night at this man's village on the Ihhoda. I could look from our elevated position into the valley of the Ihhoda, in which his village is situated; and it occurred to me that it would save a great deal of riding if we went to him instead of returning to Ufiken's. I therefore asked William if he could take us in. His face lit up with great joy. I told him we had nothing with us, not even a piece of bread, nor a blanket. Could he give us a hut to sleep in, and something to eat? He replied he could refuse us nothing.

"When the captain had finished his interview with the natives he left us with the Griquas. He took a hearty leave of me, wished me every success in the future, and expressed his gratitude for the work which the Church had already done for his people.

"The descent to the Ihhoda valley was very steep. I gave a native my horse to lead, and, borrowing a walking-stick, was, notwithstanding, in some places hardly able to keep my feet. William Nota kept close to my side most politely, talking of many things.

"On reaching the village, which is prettily situated in the midst of a clump of mimosa, the only trees of the kind I saw in this neighbourhood, we were hospitably received by William Nota's wife. The hut was swept, and William brought from the store a lot of blankets, with which he made a comfortable bed for me on the floor, while another lot was arranged for my pillow. Mr. Moore, who has the charge of another store in the village, when he heard that we were there, sent coffee and bread, which were very acceptable after our hot and fatiguing ride. We had been in the saddle about seven hours besides walking, and we had eaten nothing since 7.30 A.M. William had a sheep killed for us, but it was not till 8 P.M. that dinner, tea, and supper in one was served up, and then we all found that, without reckoning hunger as the sauce, it was the most savoury meal we had had since leaving home.

"After dinner I waited, expecting to hear the bell ring for evening prayer. No ring came. I sent to inquire when the prayers would

be said, and was told that the mothers finding it difficult to leave their children in the evening, the evening service had been given up, private prayer being held in each house. But there was early morning prayer as usual, which I was asked to attend, and 'address' the people.

"*December 2.*—I had a good night, but woke tired. I was out early, and went to morning service, held at a little after five; I presume sunrise is the fixed time. I took the service, using prayers from the Kxosa prayer-book. I read Isaiah ii. 1—5, and preached from it. The service was held in a large hut, crowded to the uttermost. All were very attentive, and after service gathered around me, shaking me warmly by the hand, and saying they were glad to see me, and to hear that I was about to settle in their neighbourhood. It was expected that we should choose the Incabe. The subject of my sermon was the necessity of the natives so giving themselves up to the work of the Gospel as to become ministers of Christ. William Nota was very earnest, and told me he would pray for me and for the success of the work daily.

"After breakfast we set out to explore the Ikxebe. The country over which we passed is rugged, but very fine for cattle. The Ikxebe is a beautiful stream, winding among hills, with large patches of what they call sugar-bush, or the natives, Isikqalaba, on the banks, which is used for firewood, and clumps of forest-trees on the sides of the hills; there are also extensive flats upon which large towns might be built. Everyone seemed delighted, and spoke of this as the right place for our central station; but I kept my own judgment in suspense.

"We off-saddled at noon by the side of a small stream which runs into the Ikxebe at nearly right angles, forming the boundary of an extensive plain, over which they thought the stream might be led for the purposes of the village or town. Here we lighted a fire and grilled some mutton, which, with 'dampers' supplied by Mr. Moore, formed our luncheon. As we were returning to Ufiken's, two men on horseback joined us, each with a letter suspended from a stick he was carrying in his hand. The letters were from Canon Waters to me, and I was delighted to hear that he and his party were encamped on the Umzihloon, not far from Ufiken's, on their way to the synod. The communication between different parts of the diocese is so slow and uncertain that I had not heard from them. We reached them in about an hour. It is impossible to conceive the pleasure of such

a meeting in the wilderness. I received a hearty welcome from the three veteran Missionaries, Canon Waters, Mr. Gordon, and Mr. Key. They had had an expensive trek; and the rain had greatly tried them. We parted with refreshed hearts, having agreed to meet at Emfundisiveni on the morrow. Although we rode very fast, we were caught in a heavy storm, but reached Ufikéni's hut before getting very wet.

"*December 3.*—I rose early and enjoyed a bath in the stream. Before we left Umfundisi came up, and again repeated what Ujojo had said,—that they wished me to send a Missionary without delay. This led to a long conversation, which I hope may bring forth fruit. We left at 10 A.M., passing through a beautiful country. We set out in a mist which cleared away, and halted at a Kxasibe kraal, where my companions enjoyed the sour milk and crushed maize. We were approaching our journey's end, when suddenly a mist arose, and before we could get on our overcoats a deluging thunderstorm came on, which continued until we reached Mrs. Jenkins's at Emfundisiveni. I was, for the first time, wet through. Mrs. Jenkins, the widow of a highly-respected Missionary among the Pondos, received us very kindly.

"*December 4.*—I called on Mr. Smith, and Mr. and Mrs. Hogg, who were glad to see me, and will do all they can to advance my wishes. It had cleared up in the morning, and we hoped we were going to have some fine weather; but about 2 P.M. it began to rain, and rained hard throughout the day.

"*December 5.*—Very heavy rain fell during the night, which continues, and the river which we have to cross is swollen and impassable. The rain was so constant that we could not stir out, and it is clear that we must stay here until Monday. I had long conversations with Mrs. Jenkins about the country and the people, so that the delay was not by any means a loss. . . .

"*December 7.*—Heavy rain all day. Kept indoors; the river Umzihlavana flooded. It is generally invisible from the house, but now one can see a wide, rapid river. . . .

"*December 10.*—The heavy rains and the swollen rivers kept us here till this morning. We thought we might cross by stripping, and we were all very anxious to be on our journey—I, that I might meet the clergy waiting for me at Clydesdale, and the others on account of their business in the south. It was agreed on all hands that we could not cross the main stream, and that our only chance was to

cross several branches which in a general way we should scarcely call rivers, but two of which were now formidable streams. Mr. Strachan first stripped, mounted the highest horse we had, and crossed to try the river. He passed without much difficulty, the water reaching half-way up his horse's sides. He then returned, and requested me to take off my lower garments, placed my saddle on the same horse, and I went across without getting wet. The natives followed, some without any difficulty. Poor Willie, who is not accustomed to water, and whose horse was short, came out really frightened; the water was very rapid, and passed over his horse's back. The expression of terror had not passed away when he came up to me. He said, 'I was frightened, and became hot all over;' and large drops of perspiration stood on his face. Another native, instead of following the course pointed out to him, went over a bank into deep water, fell off his horse, and was seen standing up to his middle in the water pulling his horse back again. We all crossed, however. The next stream was small; the next wide, stony, and rapid, but not deep.

"We had a long day before us, and passed through a very beautiful hilly country, studded with patches of forest. Mr. Strachan pointed out an extensive plain, apparently well-watered, and forests in all directions. He said this was known as 'George Knight's Place,' and would be an excellent position for a Mission if we determined to have our central station in this part of Pondoland. We off-saddled at noon, had a cold luncheon, and stopped at a store belonging to Mr. Stoffels, whose Kafirs gave us a cup of tea.

"On our way we called on Mr. and Mrs. White. They were very glad of my visit, one of the children being seriously ill. Just before reaching Mr. White's we were caught in another storm, but got dry before reaching Mr. Stoffels, who gave me a most friendly welcome.

"*December 11.*—Mr. Stoffels kindly lent me a four-horse trap that I might call on Umkqikela; Mr. Strachan and several white men accompanied me. But on our way we were met by a messenger from Umkqikela, requesting me not to come to him at present, as he had not been able to summon his chief men, whom he wished to meet me. I returned, but Mr. Strachan went on to the chief.

"I had a long conversation with Mr. Stoffels on the religious needs of the neighbourhood. I noted no less than twenty-seven white settlers, mostly married, and seventy-four children, who are located on the north of the St. John's; a still larger number have settled on

the south. There is no school for the children of these settlers, and we have no station among them. It is most important that the religious training and general education of these white settlers should receive the immediate practical consideration of the Church. It is clear that if the white colonist be godly, he will be the most effectual means of bringing the Christian faith to operate on the native mind. But if the colonist be godless, his influence constantly undoes the work of the Missionary. Many of the white people here are most anxious to have the Church, and schools especially, established amongst them, and are willing to aid to the utmost of their ability.

"During the afternoon, Umhlangaza, a nephew of Umkqikela, who is a Christian, and is married to a Christian named Victoria, called with Mr. Johnson, a half-caste, who acts as Umkqikela's secretary. Umhlangaza has been educated at Lovedale. He appears to be an earnest, good man, and anxious for the elevation of his people. It is well that such a man should reside with Umkqikela.

"*December 12.*—Mr. Strachan having returned from Umkqikela, with word that he would see me to-day, we came to his kraal. A few minutes after our arrival we were pointed to a hut which was placed at our service, but we preferred to sit in the open air. Mats were brought and spread for us on the ground. Umkqikela came to us, accompanied by his brother Ubncameva, Umbambi, Umbamahlazi, and others; they sat down before us, and having saluted me, Umkqikela spoke to me by Umhlangaza, saying:—

'I am glad to welcome my father to my kraal. My great men have not yet arrived, and I do not wish to enter on the subject of your visit without them. But I wish in the meantime to give my father food. You are doubtless hungry; I am myself hungry. We have no beer in the kraal; I have brought my father a little food,—a little porridge, a goat, a chicken.'

As he said this, he directed my attention to something behind me, and on turning, I saw a very large fat ox which he had brought. I thanked him, and he went away.

"As we waited we saw the great men coming from various quarters with their attendants. The most imposing was Utanzi, said to be the orator of the tribe; he was followed by about thirty horsemen, they rode in good order, first two, then four abreast, and so came up to the chief's kraal. They remained there for a few minutes, then dismounted, went to pay their respects to the chief, returned, and off-saddled.

"Soon after, Umkqikela sent us coffee, bread, and roast mutton. We were not provided with plates, knives, nor forks; all was, however, very clean, and by means of our pocket-knives we made a good luncheon. The bread he had sent for to a white man in the neighbourhood for our use.

"When all had assembled, there were present perhaps 150 men. At 2 P.M. Umkqikela and all the people came and sat in a circle in front of us. He first asked me to say what was my object in coming to see him. I told him, by Mr. Strachan, that I wished for a place in his country to establish a Church Mission station. He said, 'Will you explain the difference between yourself and other Missionaries?' I told him the difference was this, we were: 'Abafundisi bohlanga;'—that is, Missionaries who owed their origin by succession to those who were in the beginning appointed by the Lord to be ministers of the Gospel. That the others arose in this way: they saw something of which they disapproved, or something omitted which they thought ought to exist in the Church, and when they were unable to correct at once what they thought amiss, they separated into a distinct community; and that the chief difference consisted in this self-constitution on their parts, and matters connected with it. That I did not come to contend with any, but to do all the good I could to all; that I was thankful to see any good done by any, everywhere, for GOD alone could be the Author of good. They seemed quite satisfied with this general explanation.

"He then asked if I had chosen a place. I said No. He appeared surprised at this answer, and repeated his question. I said I had not chosen a place, because I could not choose until I had his permission to settle among his people; and, if he granted that permission, I should ask him to aid me, by his counsel and that of his officers, to choose a good site. Then Utanzi said, 'But if the chief gives you permission, is there not a place you have chosen?' I said, 'No, I have not chosen a place.' He then asked, 'But is there no place you have seen that you would like, if the chief gives you permission to settle in the country?' 'Yes,' I replied, 'I have seen two places, the Ikxebe, and the country known as 'George Knight's Place.' Either of these would be suitable for my purpose, but, being a stranger in the land, it is quite possible that there are many other far better places to which you may be able to direct me.'

"He said, 'I will go aside and talk with my people.' He shortly returned, his whole face one laugh, and said, 'We are glad to

welcome our father to our country. The whole country is open to you. You can choose a station wherever you like.'

"I thanked him in God's name, telling him that I came to do His work, not my own; that I trusted God had put it into his heart to give me the answer he had, and that it was the dawning of a bright day for Pondoland. I then said I had mentioned two places as suitable. 'I would now ask, whether of the two would be most acceptable to you, the Ikxebe, or "George Knight's Place?"' He replied, 'I should like you to be sufficiently near for me to leave home in the morning to see you, and to return to sleep.' The Ikxebe is a long distance from Umkqikela's kraal. I told him I should now go home again, as there were pressing duties demanding my attention; but would return as soon as possible to select the site for the Church station. And having shaken hands with him and his chief men, I returned to Mr. Stoffels, calling on the way to see a sick child of Mr. White's. The white men who were present at the interview with Umkqikela, although they had expected a favourable reception, were both surprised and pleased, and were warm in their congratulations. I was afterwards informed that Umkqikela was much pleased that I had not gone prepared to ask for any particular place. He regarded it as a mark of proper deference to himself as the chief of the country.

"In the afternoon, Solomon, the chief native left in charge at the Palmerton station, came to request me to have service with the native congregation to-morrow. It was settled that I should hold a service with the whites in the morning, and at the native chapel in the afternoon.

"*December 13.*—Had morning and evening prayer at the house of Mr. Stoffels, during my stay there. To-day had service with the white residents in the neighbourhood, in the parlour at Mr. Stoffels; there were twenty-two present, including four children; all the rest, except one, were men. We had evening prayer in the house of Mr. Stoffels.

"*December 14.*—Mr. Stoffels kindly sent me to the Umtamfuna in a four-horse trap. We left at 8.15 A.M. A large number of white people accompanied me to the Whites, where I again saw the sick child, and was glad to find it better. Mr. Hogg came with me. We stopped at Mr. Covey's, a storekeeper of Mr. Stoffels', who gave us tea. I also stopped, and walked about half-a-mile to see a colonist named Heathcote, who had met with an accident. He has several

children. How greatly we need schools to gather in these little ones! It was touching to see how grateful he was for the call. At 4 P.M. we reached Mr. Boshoff's. He was not at home, but Mrs. Boshoff entertained us most kindly. They have two daughters, and will be very glad to have a school opened.

"*December 15.*—Willie called me at a quarter to four, and we left at 6.15, as we had a long day before us. The road passed through a most beautiful country—hill, dale, and forest. We reached the Umtamsuna at 1.15. As we were descending the hill to the river, we saw a waggon outspanned and a tent pitched. We found here Canon Waters and the rest, detained by the impassable condition of the Umtamsuna. There is a little boat about five feet long on the river, which a native draws across, he swimming and dragging the boat with one hand,—not a very secure plan in appearance. I was sorry for my friends, but it appeared probable that they would be able to pass the next day. I dismissed my broken-down trap, and crossing in the boat with the saddles, &c., and the horses wading or swimming, rode on to Harding, a distance of about twelve miles.

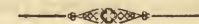
"Captain Giles received me very kindly. I was tired indeed, and it was delightful to get a cold bath and a rest in a good hut. Captain Giles and his family are at present living in huts, but are very comfortable except when it rains, then the structure of the native hut is such that it generally allows the rain to come through, and also water is apt to come up through the floor. In the evening Captain Giles and I had some talk on Church matters, and he told me he was willing to do anything he could to help.

"*December 16.*—Rose at 5 A.M., and having had a cup of coffee brought me by a native, mounted my horse. . . . It is desirable that without delay we should have a clergyman in this neighbourhood."

On the 17th of December the Bishop was joined by Canon Waters. The next day the Synod was held. There were many persons present at the solemn celebration of Holy Communion at seven o'clock on this morning. Of the Synod, the Bishop writes, "It was conducted with harmony throughout; all the clergy are hearty, earnest men, who intend, by God's grace, to do His work earnestly and faithfully." The Synod closed on December 23rd. On Christmas Day the Bishop preached, and Mr. Windvogel rendered his words to the people in Dutch. On the following day he baptized nine Griquas, eight of them adults. Bishop Callaway's journal continues:—

"December 27.—I appointed to the office of Reader, Coinrood Windvogel, James Hamilton, and Charles Douglas Tonkin. The first is a well-educated Griqua, and will, I hope, become a very useful man in the future. Mr. Hamilton and Mr. Tonkin came out with me. Mr. Hamilton is well engaged in teaching my first class of boys at Springvale, he will accompany them to the central station. Mr. Tonkin is teaching in the Clydesdale school; he is giving great satisfaction to Mr. Button and to the people. After the formal appointment of the Readers, I confirmed forty-four Griquas and five natives, and in the afternoon baptized seven natives, mostly adults.

"December 28.—The Archdeacon and his party left; after which I, attended by Miss Callaway and Mr. Oxland, rode to Springvale to make arrangements for our final departure."



JAPAN MISSION.

LETTER FROM THE REV. W. B. WRIGHT.

SHIMO NI BAN CHO, SAN JU ROKU BAN CHI, TOKYO, JAPAN,
Holy Week, 1875.

AFTER all the bustle and preparation before the war expected with China, the Japanese for the present have settled down to the improvement of their country. . . .

The winter has been severe: much more so than for many years, according to the natives. We have felt the cold very much in this house, as it was almost impossible to use stoves in this wooden-frame house, which is full of holes and crevices. However, I think the fine weather has now set in. We had two very severe earthquakes in the months of January and February, both in the middle of the night. . . .

I have now been holding service on Sundays for six months. Fifteen or sixteen persons attend. Some come and go, others are faithful. I have received two catechumens since I wrote last. One is the brother of Andrew Shimada whom I baptized on November 30. His younger brother and sister-in-law likewise attend our services. The other is a young man named Masuda. A friend, who is one of my catechumens, gave him a copy of the Ten Commandments, and invited him to attend the church on Sunday. After he had come for several Sundays regularly, and seemed very attentive, bowing

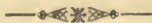
his head often in assent while I was preaching, I heard this of him:—A friend went to see him, and, having nothing else to give him just then, he gave him some tea which he had offered to the true GOD. This is the customary offering made to idols; but this poor fellow had cast away his idols, though he did not know how to come near to GOD. He is now, however, living in this house; he studies the Bible, and I have given him some simple prayers to use. While I write this in my study I hear him reading out to himself the Book of Genesis in the English Bible.

Another catechumen—Yamada—went down to his native place in Suruga province a little before Christmas, and I heard nothing of him for a time, but a fortnight since he returned and came to me. He had prayed and diligently read the Bible, and now desired to be prepared for baptism. His brother, a Shintô priest at Shidyôka, sent me his kind regards, and asked me to send him Christian books. By and bye he is coming to Tokyo, and will come to be taught about CHRIST. . . .

Some little time ago a young man who comes occasionally to my church requested me to baptize his father's dead body. His father was ill, and he meant to have asked me to go to see him. The father, however, died rather suddenly, and hence this strange thought: Is it permitted in the Christian religion to baptize the dead? I explained to him by letter the true doctrine.

We—that is, the American and English Missionaries at Tokyo, under the presidency of Bishop Williams—are now working hard at the revision of the Prayer-book translation, so as to get it out shortly. The language is so uncertain that it is very difficult to bring it to the proper style. However, I hope that the Morning Prayer, Evening Prayer, and Litany may be ready before summer. . . .

I have been endeavouring to hire a house where I could have a large day-school, but hitherto have been unable to get one. Some Japanese would rent it, and I think it would pay its own expenses; but houses are not to be had except for sale. I do not yet despair, however. We have taken two Japanese young ladies to live in the house with us. They are in my wife's school, are inclined to Christianity, and read the Bible.



SPREAD OF THE FAITH AMONGST THE KOL TRIBES.

VISITATION OF THE BISHOP OF CALCUTTA.

AT page 188 of the present number of the *Mission Field* we see how from small beginnings, and amidst much discouragement in its earlier years, the work commenced for God at Chota Nagpore slowly grew. The account of the Bishop of Calcutta's recent visitation shows how, from these beginnings, it has increased. This increase is the fruit of the faith of the first Missionaries,—a faith strong in its weakness.

“The Bishop arrived in Ranchi on Friday, February 5, and next day set off on his tour through our Mission district. The villages in which Christians are found are so numerous and widely scattered that it was necessary to ask the Bishop to undertake this tour. If a Confirmation had been held in Ranchi only, half of the candidates would have been hindered from coming, as the distance would have been very great in most cases.

“The Bishop was accompanied by the Rev. F. Bohn and the Rev. J. C. Whitley. The Bishop and Mr. Bohn travelled in palkis, Mr. Whitley on horseback, if the small tats which we use warrant the use of the word. The baggage, including a couple of tents, was carried by four camels, which, however, proved not very suitable for travelling in Chota Nagpore, where roads are not always to be found. The paliki-bearers were, as usual, later than they ought to have been, and it was 7 o'clock before the Bishop reached Itki, which is about fourteen miles from Ranchi. The Rev. Masihdas is stationed here. His extensive district includes about 1,500 baptized persons. The chapel in Itki is the largest and best which we have in Chota Nagpore. It was lighted up with little lamps as soon as the Bishop arrived, and the candidates for Confirmation were arranged in rows, the men on the south side, the women on the north. Two addresses were given, and the *Veni Creator* was sung immediately before the imposition of hands. One hundred and thirty-two persons were confirmed. There is a small rest-house at Itki in which the Bishop lodged.

“Next day was Sunday. We said Morning Prayer at 8 o'clock with a good congregation. The *Venite* and *Te Deum* were sung to Gregorian chants, which have been adopted in Chota Nagpore on account of their simplicity. It was midday before the people from

surrounding parts assembled for Holy Communion. It seems impracticable to bring them together before this time on account of the long distances which many of them have to come. There were 279 communicants, and the chapel was nearly filled. At Evensong the Bishop preached on Isaiah lx. 23.

“During Sunday night a little rain fell; and a storm of thunder and lightning, with a strong wind, passed over. Monday morning was cool and pleasant, but the clouds looked threatening. Starting about 8 o'clock, we reached Lodhma, which is ten or twelve miles distant, at noon. Here a little tent was put up in a mango grove, and we had breakfast. During the afternoon a violent storm overtook us long before we got to our camping-place. The rain poured down incessantly, so that when we reached Karra, where we were to spend the night, we found it impossible to set up our tents. There was, however, a school-house of the usual primitive description—mud-walls and a tiled roof—in which we soon made ourselves very comfortable. This was a Government *patshala*. It was very cold, and the rain had wetted some of our clothes and bedding, so we lighted a large fire of logs in the middle of the room, and were not sorry when, about 8 o'clock, dinner was ready. It rained heavily during the night, but in the morning we found the air delightfully fresh and the sky clear. After a journey of eighteen or twenty miles we came to Ramtolia, the station of the Rev. Athanasius. At 6 P.M. 201 persons were confirmed. The chapel is so small that it was only possible to pack the people in it without leaving any room between the rows to enable the Bishop to pass; accordingly, when one row had received the laying-on of hands, they moved a little forward, so as to make room for the Bishop to pass before the next. The foundations of a large chapel were put in about two years ago, but we have not been able to go on with the building. On Ash Wednesday we had Morning Prayer with Litany at 7.30, and Holy Communion at 10, when there were 217 communicants, some of whom had to be outside the chapel. The Bishop gave Rs. 100 towards a new chapel.

“In the afternoon the Bishop and Mr. Bohn went about six miles to Urikel, where tents were ready. Mr. Whitley rode on five miles farther to Tapkara, to make preparations for the morrow. A chapel is being built at Tapkara, but at the time of the Bishop's visit only the walls were ready. The old chapel, now used as a rest-house, was not capable of containing one-fifth of the people who assembled;

it was therefore necessary to make use of the space enclosed by the chapel walls. The ground was levelled and covered with grass and straw; a platform of two steps was prepared for the altar, and by means of poles and mats a shelter was erected over the east end of the chapel.

"On Tuesday afternoon 430 persons were confirmed, and thirteen more on Friday morning. At 10.30 there was a celebration of Holy Communion, at which 362 received. On Friday afternoon we went on to Patpur, which is about half-way between Tapkara and Murhu. Native families of Christians live in this village. We had Evensong in the little chapel, which was in a rather dilapidated condition.

"On Saturday, February 13th, we proceeded to Murhu. At 4.30 P.M. 152 candidates were confirmed. As Hindi is but little understood, the services here and at the next place which was visited were in the Mundari language. The Bishop read the service from a MS., and addressed the candidates through an interpreter.

"On Sunday, the 14th, we had two celebrations of Holy Communion, one at 7.30 and the other at midday. The people in the immediate neighbourhood came to the early communion. The number of communicants was 207 at the first celebration, and 270 at the second. Thirty-two persons who arrived too late for the Confirmation on Saturday were confirmed in the morning, and 282 more in the evening. For these there was a celebration of Holy Communion early on Monday morning, when 188 received. The services were all in Mundari. The Rev. W. Luther brought his candidates for confirmation, some thirty-three in number, to Murhu, on Saturday, as this was the nearest station for the Chaibassa people. There is a rest-house here and a good sized chapel.

"From Murhu we proceeded to Maranghāda, where 204 candidates were confirmed in the afternoon, and on Tuesday there was a celebration at which there were 215 communicants. We reached Ranchi about 7 P.M. On Thursday morning, the Rev. W. H. Bray, who was officiating as Bishop's Chaplain, arrived in Ranchi, accompanied by Rev. H. Finter. The visit of Mr. Bray, our Diocesan Secretary, was especially gratifying to us.

"Confirmations were held in Ranchi on Friday and Saturday, when 102 were confirmed. On Wednesday, February 17th, the Bishop began the examination of the candidates for Holy Orders. There were six candidates for the priesthood, and four for the diaconate,

all except two—Mr. Kruger and the Rev. R. Dutt—being natives of Chota Nagpore. The examination consisted of five papers on Old Testament, New Testament, Doctrine, Church History, and practical subjects ; it was concluded on Friday evening. On Wednesday and the three following days an address to the candidates was given after Evening Prayer. The first by the Bishop was introductory, on the inner life of devotion ; the second by Rev. F. Bohn on the inner life of study ; the two others by Rev. J. C. Whitley and Rev. F. R. Vallings, on the external life of worship and love. On Saturday afternoon all the candidates made the oaths and affirmations. At Evensong on Saturday, which is a surplice evening with us, the choir sang as an anthem, Psalm cvii. 1.

“The second Sunday in Lent, 1875, was a day much to be remembered in the annals of the Church in Chota Nagpore. We had Morning Prayer in Hindi. The Ordination service commenced at 10 o'clock. The whole was in the Hindi language. A processional hymn was sung by the clergy and choir, numbering forty-one in all. When the Bishop was seated, the candidates were presented by the Rev. W. Luther, a native pastor at present in charge of the Chaibassa Mission. The Litany was sung by the Rev. J. C. Whitley, and the Rev. F. Bohn preached. The responses after the commandments, “Sanctus,” and “Gloria in Excelsis,” with the rest of the Communion Office, were sung.

“The Deacon selected by the Bishop to read the Gospel was Antoni Dhan, who is to work as an evangelist to the heathen of Chota Nagpore. We have been enabled to set apart the young man for this work by the charity of the Vicar and some parishioners of St. Mary's, Beverley (in Yorkshire), who have provided his stipend. All the priests present joined in the laying-on of hands when the candidates for the priesthood knelt before the Bishop. It was a most stirring time, especially to those who have for years longed and tried to prepare for such a day. Never did the “Veni Creator” seem so solemn. A large number of Christians from the district had come in to be present at the ordination, and there were 382 communicants. At 6 o'clock the European residents assembled for Evensong ; the choir was present, as is usual at the English service ; they sang the Canticles and two hymns. Two children were baptised after the second lesson, by the Bishop, who preached a striking sermon from Jacob's words in Genesis xxviii. 16.

“Monday morning was devoted to visiting the schools which are

in the charge of Rev. R. Dutt. The Bishop considered them to be in excellent order and very well taught. He promised Rs. 50 for prizes. In the afternoon the Bishop gave letters of orders, licences, Bibles and Testaments, to the newly-ordained priests and deacons, and spoke a few words of encouragement to them.

“As there had been no English celebration of Holy Communion on Sunday, the Bishop invited the residents to communicate with him on St. Matthias Day at 8 A.M. In the afternoon of Wednesday, February 25th, the Bishop left.

“During this Visitation, 1,548 persons were confirmed, and the total number of communicants was 2,120.”



THE LATE ARCHDEACON MOOYAART.

THE Society has recently lost a valuable friend and supporter in the death of the Venerable Archdeacon Mooyaart, formerly Archdeacon of Colombo, Ceylon, in which island he had laboured with much zeal and devotion for nearly thirty years.

The son of a highly respected member of the Ceylon Civil Service, and grandson, on his mother's side, of one of the earliest and most eminent Danish Missionaries in Tranquebar, he was educated in England, whence, having graduated at Trinity College, Cambridge, in the year 1839, he returned to his native island, and was ordained by the late Bishop Spencer, of Madras, to be the first Missionary of the S.P.G. to the Singhalese.

He subsequently served as Government Chaplain in various stations on the island, but wherever he was he diligently sought to propagate the Gospel of his Saviour amongst the natives, devoting much time and special attention to the education of the young, by establishing and encouraging native schools. Whilst chaplain at Galle, from 1858 to 1864, he took a most warm and active interest in the native Female Orphan School, at Buona Vista. As a friend of its pious foundress, Mrs. Gibson, and selected by her to be one of its original Trustees, he sought to give effect to her wise and benevolent intentions. After her death, he raised 500*l.* towards an Endowment Fund, and was mainly instrumental in establishing the connection between the S.P.G. and that valuable Institution, which

his energetic wife personally superintended for several years. He laboured most zealously, both in the island, and afterwards whilst on leave in England, in raising funds for the erection of a church at Galle, towards which he collected upwards of 1,200*l.*, and before he finally left Ceylon he had the satisfaction of seeing the new church erected; his old friend Dr. Schrader having succeeded him as Chaplain of Galle, and completed the building.

In 1864 he was removed to the Chaplaincy of Kandy, and nominated by Bishop Claughton to be Archdeacon of Colombo, an office which he held till he finally left the island, in broken health, in 1870.

Archdeacon Mooyaart has passed away at the age of fifty-eight, after a life of active service, marked by much suffering from illness. He now rests from his labours and his works follow him.



PUBLIC ANNIVERSARY MEETING.

THE Society having now reached its 174th Anniversary, the annual meeting was held at Willis's Rooms on the afternoon of Wednesday, April 28th: the Archbishop of Canterbury took the chair. The Primus of the Scottish Church, the Bishops of Edinburgh, Melbourne, Kingston, and Labuan, Prebendary Kempe, A. J. B. Beresford Hope, Esq., M.P., the Right Hon. J. G. Hubbard, M.P., Sir Walter C. James, Bart., and Sir Percival Heywood were present, with many others.

The Secretary read a short report of the proceedings of the Society during the past year, which, besides alluding to the 1,600 Kol converts recently confirmed by the Bishop of Calcutta, the Kols admitted by him into Holy Orders, and the fifty-seven natives now preparing at Bishop's College, Calcutta, for work as catechists and clergymen, told how the labours of a native Missionary near Tanjore had recently led 500 heathens to Christ. Against these encouraging accounts must be set the sad fact that the Indian Missions are in a distressing state for want of men. The income of the Society reached, in 1874, the amount of 134,826*l.*;—the largest sum ever received in one year: an undoubted fruit of the deeper interest in Missions awakened by the observance of three annual days of Missionary intercession.

The Archbishop of Canterbury, after noting the satisfactory change which had come over the public mind in relation to Missions, and mentioning, as an evidence of this change, the statements made concerning Indian Missions in a recent parliamentary Blue Book, said that Government Education was felt by Indian Missionaries to be a great assistance to their work. He then alluded to the account of Missionary progress in India given in "a remarkable article in the *Quarterly Review*" for April. Among adverse circumstances the Archbishop noted the fact that "persons of the highest eminence both in the scientific and the literary world would have us believe that among the religions of the earth which have fortuitously developed themselves out of the consciousness of mankind, there is little to choose between Christianity and Mahomedanism on the one hand and any other human system on the other." Another adverse fact was the serious illness of the Bishop of Bombay.

Mr. Gorst, M.P., formerly commissioner of Waikato, spoke on the subject of the native races of the South Pacific, and more especially of New Zealand, showing that, as we have done them real injury by introducing amongst them our dress, food, and intoxicating liquors, we owe them reparation, which can best be made by giving them our holy faith. Our duties in connection with the labour trade and the Fiji Islands were enforced.

The Rev. Dr. Maclear, Head Master of King's College School, read a paper on the Gradual Conversion of Europe: and the Rev. Dr. Caldwell spoke on the Languages of India in relation to Missionary work. Dr. Maclear's paper and Dr. Caldwell's speech are printed, and may be had at the House of the Society. The Rev. R. J. Mullins, Principal of the Kafir Institution, Grahamstown, was to have addressed the meeting, but was prevented by the lateness of the hour.



MEMOIR OF JOHN GOSSNER, BY HERMAN DALTON.¹

THE German pastor who is the subject of this memoir was a remarkable person in his day, and is of especial interest to us as the chief promoter, if not the founder, of a Missionary Association in Berlin.

¹ John Gossner. A biographical sketch taken from the Church of the nineteenth century. Published (in the German language) at the office of the Gossner Missionary Society, Potsdamer Strasse, Berlin.

John Gossner was born in Guntzen, a picturesque town of Bavaria, in 1773. He was one of ten children, and his parents were peasants. His abilities were noticed by the clergyman of the parish, who with some difficulty persuaded the father to send the boy when ten years old to a Gymnasium. He was wanted to help to maintain the family, but his parents at length consented that he should be educated for the priesthood. The family, of course, belonged to the Roman Church. He made great progress at school, chiefly under the instruction of ex-Jesuit teachers; for though the order of Jesuits had been suppressed in 1773 (the year of Gossner's birth), they still exercised great influence over the higher education in Bavaria. From school he went to a University, first to Dissingen, where he came under the teaching of Sailer, a remarkable theologian; thence he removed to Ingolstadt, as a German academical education usually supposes study at more than one University.

Gossner was ordained priest in 1796. He worked hard and zealously in several parishes in the Tyrol and elsewhere. What seems rather remarkable at this time is the friendly footing on which he stood to the Protestant pastors in his different neighbourhoods. For this cause perhaps, and also on account of his preaching, he fell under the suspicion of his ecclesiastical superiors, and he was subjected to a searching inquiry. The result was not satisfactory to his judges, though in answer to the ninety-five questions put to him he declared simply that he "believed what the Church taught." He was confined for a time in a kind of prison for priests. The charge of false doctrine related to his views of justification, which seem to have been those commonly known as Jansenist. Notwithstanding the accusation and punishment, he was reinstated in his office, and eventually took a charge in Munich. Here he set about a work he had long contemplated,—a translation into German of the New Testament. It was a fresh translation, not a revision of Luther's, though it retained, where it was possible, the fine old German of that version. This translation was adopted by the British Bible Society. He was not left long unmolested in Munich, but was obliged to remove to Dusseldorf, where he undertook the duties, not of parish priest, but of religious teacher in the Gymnasium. The machinations of the Jesuit or Ultramontane party pursued him here, and he resolved to migrate to Petersburg, where he was put in charge of a Romanist congregation in the Maltese Church (as it was called), which had been assigned to their use by the Russian Emperor. He was

treated here with great kindness and consideration by Alexander, who took much interest in all religious questions. In Petersburg he worked for some time very happily, but, for causes which do not appear quite clear, was banished from Russia. His biographer supposes this was brought about at the instigation of Metternich under the influence of the clergy. However that may be, the conduct of the Emperor was somewhat strange. He banished Gossner, yet sent him a friendly letter with assurances of his regard, and also a sum of money for his journey. Gossner went from Petersburg to Leipsic, where he spent three years. It was there that the slight tie which held him to his Church was broken. It was not his own act, but that of others, which separated him from the Church of Rome. He was excommunicated; he did not secede.

Gossner seems to have always had a strong sense of the evil of religious divisions, and to have felt no leaning towards any of the Protestant communities in Germany. If he had a particular regard for any body of Christians about him, it was for the Moravians, or Herrnhütter. He was invited to join them, and, strange as it seems to us, the matter was decided by lot. The decision was against his entering the Brüder-gemeinde. After a good deal of hesitation, he resolved to seek admission into the Evangelical Church, as it was called; that is to say, the Protestant body which was formed in Prussia by the fusion into one of the old Lutheran and Calvinist communities. He removed to Berlin, and, after long delay and some opposition, was appointed pastor of the Bethlehem Church there. He attracted a large congregation by the earnestness and eloquence of his preaching; but he was treated for the most part with narrow-minded jealousy by the Berlin clergy, and tauntingly spoken of as "the Romanist," "the apostate Romish priest." There was one noteworthy exception to this mean and unchristian feeling in the person of the most distinguished German theologian, Schleiermacher. But Gossner consoled himself for this opposition and these vexations in the best possible way, by active benevolent work. He employed himself zealously in home and foreign Missions. To these works he devoted the last seventeen years of his life. He established hospitals, nurseries for children, and other kindred institutions, which he visited most sedulously, and secured for this work the help of many of the laity in Berlin.

The first impulse to undertake foreign Missions was given to Gossner by extracts from English Missionary tracts. He even learnt

English when seventy years old, in order to read more about Missionary work. A Missionary Association had been set on foot by the Pastor Jänicke, whose brother was sent by the Halle Missionary Society to Tanjore, where he died under his labours. In 1823 the well-known Church historian Neander had published "A Call for Contributions to promote Missions among the Heathen." The Association which was formed at that time found a head and director in Gossner. He preached earnestly on behalf of Missions; set on foot a periodical called "The Bee," and sent out Missionaries to the Cape and also to Australia. For this Mission he accepted the proffered services of about a dozen handicraftsmen, who were willing to go out to teach Christianity to the natives, and who were allowed also to carry on their trades. This small band settled at Brisbane.

Soon Gossner's attention was turned to India, and it is with this Mission that we are most concerned. The immediate cause of the undertaking was as follows: The widow of a physician, Helfer, a man of considerable scientific attainments, who had settled and died in Mergui, offered her estate on favourable terms as a good station for a Mission. Gossner closed with the offer, and sent out, in July 1844, four Missionaries. They were to go to Calcutta, and from thence to Mergui. Arrived at Calcutta, they received unfavourable accounts of Mergui from an English Missionary, and from their friend Prochnow. The Sikh war had just broken out, which made the frontier unsafe and a Mission station impossible. For two months they stayed at Calcutta without settled plan, and while there their attention was drawn to the poor men who swept the streets, cleaned the canals, and performed the meanest offices. They seemed a harmless, wretched set of outcasts, and were utterly despised by the natives. The German Missionaries resolved to penetrate to the homes of these men. They made a journey of ten days to Bankurah, and stayed there until October; and then proceeded westwards to the province of Chota Nagpore and reached its capital Ranchi.

The Berlin Missionaries described the province of Chota Nagpore as very fruitful—one of the most fertile districts of India. The whole province is nearly the size of England. There were at that time about four million inhabitants, the greater part of whom were aborigines—the *Kols*,—divided into a variety of tribes, but without castes—about a million Hindus and Mohammedans, who had made themselves masters of the country. Kol is a name of reproach,

which the invaders have affixed to the natives. The belief of the Kols seems to contain some dim notion of a good and just God, but with this belief is mingled an abject worship of demons. In every wood, mountain, river, lake, the poor Kol sees an evil Bonga (devil), whose anger and greed he must appease by rich gifts. In addition to this torment from the fear of evil spirits, they endured the misery of a grinding rule. Originally they had a rude sort of confederative government, a rough resemblance of the Swiss, but in an evil hour they had chosen a chieftain, who became a convert to Hinduism and furthered the incursions of the Hindus. These intruders seized on all the authority in the country, and reduced the inhabitants to the condition of pariahs. Ignorant, given up to drunkenness, wretched in mind from fear of devils, and in body from fear of the Hindus, the poor Kols were on the verge of ruin. In this condition Gossner's Missionaries found them. The country was divided into five districts for purposes of government; in each of these a station was fixed; for every station four Missionaries were required. The sort of men he desired Gossner describes thus: "The Missionaries wanted for India are men of culture, real hearty piety, sound common sense, simple habits, good courage, cheerful disposition, and as much learning as you can get."

For five years the Missionaries laboured on in this place without a sign of success. In their despondency they wrote to Gossner: "We have laboriously ploughed the earth and sown the seed, but no fruit will appear." His answer was: "Whether you convert the Kols or not, your duty is just the same. . . . Go on praying and working. We here will pray and work for you."

Such faith and prayers were not, we believe, without a return and answer. In 1850 four of the principal men of the country announced their desire to hear more of CHRIST. They were instructed, and afterwards baptized. The ice was now broken. In 1857, when the Mutiny broke out, there was a Christian congregation in Chota Nagpore of 700 souls. The last consolation on earth which Gossner enjoyed was brought him from this Mission. He received the news that of these 700 baptized Kols, not one during that bloody, fearful rebellion, had been shaken in his faith or his loyalty. They had suffered loss of goods and possessions, but they had in this time of great trial remained true to their faith. Such hopeful converts it

(1) The word "Kol" means "dung"—"offal."

were sinful unthankfulness to leave without care that they are ministered to. Their behaviour during the Mutiny has thrown them on the protection of England; and this more especially, as recent events have brought into the fold of the Church many of the clergy and converts attached to the now flourishing Kol Mission, which Gossner set on foot, and which he thought could not be carried on after the Mutiny by any people so well as by the English. He was anxious that after his death measures should be taken for the furtherance of the work so hopefully begun, and it is trusted that England may water abundantly the ground on which Germany has planted the seed.

Recent accounts (see page 178 of this number of the *Mission Field*) show how God is prospering our work among the Kol tribes; but the letters of the Missionaries also tell us that their progress is grievously impeded as well by the want of more Mission workers, as by the want of funds, in fact, by want of zeal. It is to be hoped that the above narrative of John Gossner's devotion may lead others to follow his steps. His good work has, as its present result, not merely a large ingathering of heathen Kols into the fold of the Church, but also a wide diffusion of Christian light by means of the Missionaries belonging to German communities who carry on a successful work among those aboriginal tribes. When we consider that India has an immeasurably stronger claim upon Englishmen than upon Germans, it is not, perhaps, too much to hope that a picture of the devotion of a German pastor, and of its blessed fruit, may awaken in some English churchmen, at present lukewarm in the cause, a zeal like his.



DEPARTURE AND ARRIVALS.

THE Rev. John Widdicombe left on May 25th to return to his Mission work at Bloemfontein.

The Rev. J. B. Good has arrived in England for a short visit.

The Rev. George Mitchell has returned to England from Thabanchu.



REPORTS RECEIVED.

Reports have been received from the Rev. W. King of the diocese of *Quebec*; E. Softley of *Huron*; T. A. Goode and T. M. Wood of *Newfoundland*; S. Pritchard of *Rupert Island*; W. Greenstock of *Grahamstown*; W. A. Illing, T. B. Jenkinson and G. Smith of *Maritzburg*; T. Button and S. Masiza of *Kaffraria*; R. T. Batchelor, A. Chiswell and F. A. Gregory of *Madagascar*; J. R. Hill and C. Warren of *Calcutta*; J. Perham of *Labuan*, and C. G. Curtis, Missionary at *Constantinople*.

MONTHLY MEETING.

THE Monthly Meeting of the Society was held at 19, Delahay Street, on Friday, May 21, the Bishop of Rochester in the Chair. There were also present the Bishops of Melbourne and Goulburn, Bishop Piers Claughton, Very Rev. and Hon. the Dean of York, P. Cazenove, Esq., F. H. Dickinson, Esq., Rev. Canon Gregory, Rev. J. E. Kempe, T. Turner, Esq., *Vice-Presidents*; Ven. Archdeacon Bathurst, Rev. A. Blomfield, W. Cadman, J. W. Festing, J. Floyer, Esq., M.P., Sir Percival Heywood, Bart., Rev. H. F. Johnson, H. V. Le Bas, J. Monkhouse, C. R. C. Petley, Esq., Rev. E. J. Selwyn, General Turner, Hon. Henry Walpole, and Rev. R. T. West, *Members of the Standing Committee*; and Rev. R. Baker, H. Bigsby, Esq., Rev. J. S. Blunt, W. Blunt, John Boodle, Esq., Rev. J. W. Buckley, C. Bull, F. J. Candy, Esq., Rev. A. Cazenove, W. R. Churton, W. Clarke, T. Copeman, Esq., Rev. T. Darling, Dr. Deane, F. B. De Chair, J. B. Dyke, T. Edye, Esq., Rev. J. J. Elkington, J. A. Foote, J. F. France, Esq., Rev. R. L. Givven, C. D. Goldie, Osborne Gordon, J. W. Horsley, Canon Jeffreys, Herbert Laurence, Esq., Rev. Dr. A. T. Lee, C. Lloyd, E. H. MacLachlan, H. Mather, P. G. Medd, Julian Moreton, J. Pulman, Esq., Rev. A. W. L. Rivett, Francis Russell, Esq., Rev. J. H. Snowden, R. S. Tabor, J. G. Talbot, Esq., M.P., Rev. G. F. Townsend, G. Tremlett, Esq., Rev. W. Wallace, C. Watson, James Wigan, Esq., Rev. W. Wigan, Archdeacon Wise, Rev. T. Wodehouse, F. J. Wood, J. H. Worsley, Philip Wright, Esq., and Rev. C. H. F. Wyche.

1. Read Minutes of last Meeting.

2. The Treasurers presented the following Statement of the Society's Income to the end of April :—

A.—*Monthly Abstract of RECEIPTS AND PAYMENTS.*

I.—GENERAL FUND, at the disposal of the Society. II.—APPROPRIATED FUNDS, administered by the Society. III.—SPECIAL FUNDS, not administered by the Society, but transmitted direct to the persons named by the Donors.

January—April, 1875.	I. Subscriptions, Donations, and Collections.	2. Legacies.	3. Dividends, Rents, &c.	Total RECEIPTS.	Total PAYMENTS.
	£	£	£	£	£
I.—GENERAL	9,414	2,068	1,852	13,334	20,905
II.—APPROPRIATED . .	1,672	—	743	2,415	2,804
III.—SPECIAL	5,405	—	555	5,960	4,647
	16,491	2,068	3,150	21,709	28,356

B.—*Comparative Amount of RECEIPTS at the end of April in five consecutive years.*

	1871.	1872.	1873.	1874.	1875.
I.—GENERAL.					
1. Subscriptions, &c. . . .	£7,592	£8,650	£8,305	£8,554	£9,414
2. Legacies	2,714	2,831	5,050	7,911	2,068
3. Dividends	1,364	1,355	1,374	1,960	1,852
	11,670	12,836	14,729	18,425	13,334
II.—APPROPRIATED	1,707	7,045	1,507	3,038	2,415
III.—SPECIAL	2,537	2,934	3,465	7,649	5,960
TOTALS	£15,914	£22,815	£19,701	£29,112	£21,709

3. The Rev. Dr. Stevens Perry, Secretary and Historiographer of the General Convention of the American Church, was introduced to the Board by the Chairman and addressed the Meeting.

4. The Secretary reported that in obedience to the Resolution of the last Meeting of the Society the Standing Committee had re-considered on the question of the grant to Goulburn and reported :—

“That the whole of the calculated income of the Society for the next year being already appropriated, the Committee regret that they cannot at present propose any addition to the grant for Goulburn, but they have reason to expect that in 1876 the Society will again be in a condition to grant single sums ; and they are prepared to propose that the first single grant of 1,000*l.* shall be made for Church endowment in Goulburn diocese, to be payable in the course of six years, on the condition of four times the amount being raised to meet it, and the whole invested as a permanent fund, the interest of which shall be applicable to the stipends of clergy only.”

The Bishop of Goulburn addressed the Meeting on this question.

5. The Secretary read a letter from the Bishop of Melbourne on the question of the grant to Melbourne.

6. The Rev. W. H. White, Vicar of Kenton, Suffolk, was accepted as an Honorary Missionary in Zululand, Rev. T. W. Windley, B.A. for Calcutta, Rev. J. Bach, formerly Rector of Castries, S. Lucia for Adelaide, and Mr. W. H. Höppner for Calcutta.

7. Resolved that twenty-five copies of Professor Monier Williams' Book on “Indian Wisdom” be purchased for use in the Society's Missions in the East.

8. The Secretary reported that the Standing Committee having considered the subject of the persecutions to which Christians are exposed in the East referred to them by the last Meeting on the suggestion of the Rev. S. Arnott, had not been able to obtain as yet sufficient evidence to enable them to recommend the Society to take any formal action, but they will avail themselves of any opportunity that may arise of procuring further information on the subject.

9. Resolved that the Earl of Chichester and the Venerable Archdeacon Huxtable be elected Vice-Presidents of the Society.

10. The Rev. W. Blunt proposed the resolution of which he had given notice ; which was seconded by Rev. E. J. Selwyn :

That Byelaw IX*a* stand thus :—

“That with a view to give the members of the Society dispersed throughout the country a more distinct voice in the management of the Society's affairs, and to encourage their interest in Missionary Work, the members resident in each diocese be at liberty to select, before the February meeting of the Corporation in each year, two of their own body, not being Vice-Presidents or paid officers of the Society, to represent them on the Standing Committee—such election being subject to confirmation by the Society at its Annual Meeting ; and that each such diocesan election shall continue in force for a period of three years, unless a new election shall within that time take place. The election in each diocese shall be conducted by the Diocesan Secretary or Secretaries, in such manner as the incorporated members in that diocese shall determine.”

On a division the proposal was carried.

11. The Rev. W. Blunt gave notice of his intention to move at the next Meeting that it be referred to the Standing Committee to consider

and report to the Board on the following proposed alterations in By-laws V. and VI.

"V. That other members of the Standing Committee, not exceeding twenty-four in number, shall be elected by the Society out of its incorporated members. It shall be the duty of the Standing Committee, when recommending the names of persons for such election, to frame their recommendations, so far as they shall find practicable, with a view to one-half such non-official members being qualified, by personal acquaintance with some colony or dependency (or by residence in foreign parts) to aid the Society with counsel and information concerning its foreign work.

"VI. For the third word 'the' substitute 'such.'"

12. The Rev. J. W. Horsley proposed, and Rev. E. H. MacLachlan seconded the resolution of which he had given notice, but after a discussion he withdrew his proposal.

13. The Rev. C. Bull obtained permission to postpone to the next Meeting the consideration of the motion of which he had given notice.

14. Resolved that, subject to the approbation of the Standing Committee and the Society's Solicitors, the Seal of the Society be affixed to a Power of Attorney for the purchase of a site for the erection of the English Church at Rome.

15. The Bishop of Melbourne gave notice of his intention to move at the next Meeting :—

"That in the expenditure of any additional moneys which may hereafter be at the disposal of the Society, the Society ought to have regard first of all to the special object for which the Society was originally founded, viz. to assist the members of our Church in the various colonies in providing for themselves the ministry of the Word and Sacraments."

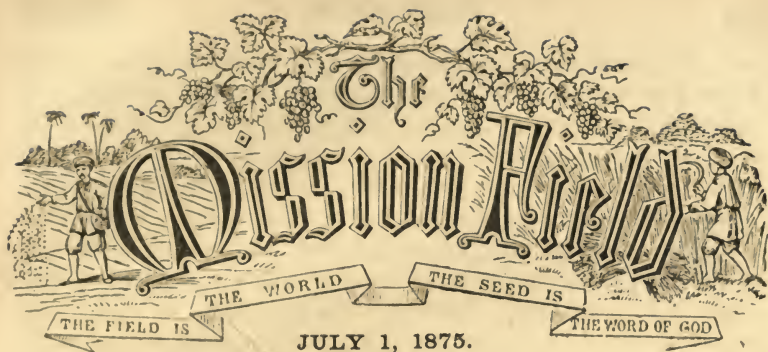
16. All the Members proposed in March were elected.

17. The following were proposed for election at the Meeting in July :—

The Rev. J. Mercer Cox, 43, Gordon Square, W.C.; Rev. L. J. Lee, Worthen, Salop; Rev. E. W. Urquhart, King's Sutton; William Harrison, Esq., Samlesbury Hall, Preston; Rev. R. G. Boodle, Cloford, Frome; Rev. F. W. Janvrin, Great Toller, Dorchester; Rev. A. S. Littlewood, Turnworth, Blandford; Rev. E. C. Austin, Gourlay, Stoke Abbot, Beaminster; Rev. F. Warre, Bere Regis, Blandford; Rev. W. M. Barnes, Winterbourne, Monkton; Rev. Rowland Ingram, Weymouth; Rev. Lloyd B. Walrond, Milborne St. Andrew's; Rev. G. W. C. Skene, Fontmell, Dorset; Rev. W. P. C. Adams, Hawkchurch, Axminster; Rev. T. Davidson, Ashmore, Shaftesbury; Rev. J. Stephenson, Weymouth; J. H. Devenish, Esq., Weymouth; Rev. W. H. Shorland, Milton, Gillingham; Rev. R. A. Keddle, Hook, Beaminster; Rev. R. V. Blathwayte, Lillington, Sherborne; Rev. W. J. Birkbeck, Buckland Newton; Rev. E. J. L. Henslowe, Bridport; Joshua J. Allen, Esq., Mells, Frome; and Colonel Dalton, Ranchi.

Notices of the following Legacies have been received :—

	£	s	d.
Brooke, Miss Harriet, Haughton Hall, Shiffnal.....	19	19	0
Glanville, Miss C. J. Catchfrench, St. German's, Cornwall.....	50	0	0
Meade, Thomas, Esq., Richmond Place, Sydenham Hill, Kent	100	0	0
Noake, Miss Mary Ann, Upway, Dorset.....	10	10	0
Roper, John, Esq., Clifton Croft, Clifton, Yorks	250	0	9
Tyrrell, Mr. Albert, Milton, Berks (Contingent).....	50	0	0
Wood, Miss Esther, Alford.....	10	0	0



PONGAS MISSION: PROGRESS OF CHRISTIANITY AND MOHAMMEDANISM.

This is not, perhaps, generally known that the S.P.G. carries on, in many parts of the world, Missions to the Moslem population. It could not well be otherwise. The messengers of Christ, who work in districts where Mohammedans live, could not carry out the injunction to preach the Gospel to every creature if they did not try to win to the faith those who, by the bitterness of their opposition, show what might be the energy of their support. On the Pongas Mission the ministers of Christ are confronted by the agents of the false prophet. The natives are, indeed, more easily won to Christianity than to Mohammedanism; yet, unless the Mission clergy are enabled to fight Islam with its own weapons, though they may bring salvation to individual souls, they cannot win a new country for CHRIST. To enable them to do this, help of every kind is needed. One form of aid, most valuable and most easily given, is the maintenance of native children, who will receive a Christian education from the Missionaries. The support of a boy for a year costs six pounds. Contributions for the purpose will be gladly received at the London House of the S.P.G.

The Rev. Joseph Turpin wrote from Rio Nunez Station, Pongas Mission, Sierra Leone, on April 7th, the following account of fifteen months of work at his old station of Fallangia, as well as of his first Missionary efforts in his present post at Rio Nunez:—

“On my return from England, the year before last, I went direct to the Fallangia station, in the hope of reviving there the work, which had seriously fallen back. I trust that, before long, we shall

hear that the work done there is bringing forth successful results. From a letter which I received last month from Mr. Douglin, the senior Missionary in the Pongas, informing me of the joyful death of a member of the Church at Fallangia, and the Christian resignation exhibited by his mother, I am sure that there are some on whom the religion of JESUS has had a living effect. This mother has, during the past three years, lost three children, all grown up, and the last just passed away, any one of whom a civilized mother might have been justly proud of. The attendance at church had visibly improved during the past year; district visiting was vigorously carried out, and a town in the neighbourhood, which for the past nineteen years had resisted the offer of the Gospel, had at length asked us to come regularly to teach them.

"In November, important meetings were held both at Fallangia and Domingia. At Domingia several Mohammedan chiefs, with the principal heathen chief on that side of the river, attended and addressed the meeting. The young man whose death we now mourn took the chair, and discharged his duties in that post ably. He was one of the earliest pupils of the Mission. The heathen chief spoke to the following effect:—

'This Mission has now been here nineteen years, but I have never yet been induced to come within the yard, to enter into this church, or to go up to the Mission House. As the Missionaries sent me an invitation, and several persons persuaded me to come, I have come, and now they call on me to say something. There are Fotehs (descendants of European traders) in this country who are half Sosoos. They know more than the Sosoos, for they are educated. The Sosoos look up to them. What do they see? They see that all these Fotehs have embraced the Christian religion. We Sosoos therefore feel that it must be a good religion. We have no wish to see what is good sent out of the country. Again, we have seen the effects of this religion upon the country, and I am persuaded that this religion must remain here, that, from this day forward, no man in this country could dare to say, "This religion shall not remain here." If it does not remain, it is GOD alone who has said, "It is not to remain." We have been asked to assist in keeping it, and we are willing to do so, according to our ability, for it is a good religion.'

"At that meeting two subjects were introduced, and were warmly taken up—the foundation of a Native ministry, and the foundation of a self-supporting system. One man and two lads were publicly set apart for Native work. The man had for several months been acting as schoolmaster, and is now permanently employed in that capacity at Fallangia. The lads are being trained as pupil-teachers. One of them, who has been with me for some time, has already

made fair progress in his studies. The sum collected at the meeting amounted to 4*l.* 5*s.* ; and subscriptions to the amount of 8*l.* more were, in the course of a few days, entered in the Self-aid subscription book. The same method was pursued at Domingia, and was intended to be introduced at the Isles de Los station.

"Immediately after Christmas Mr. Douglin and I started on a tour to the inland towns of the Sosoo country, intending to look up the Christians scattered throughout the land, and to preach to the heathen and Mohammedans. This, I am thankful to say, we accomplished, having passed through Brahmaia on the Rio Demba, Korera at the head of the Debrika River, and through the Baggo kingdom of Debrika, till we reached the sea-coast opposite the Isles de Los. There we crossed over to the Isles de Los, and returned by the Mission-boat to the Pongas. In this journey we visited thirty-two towns, and preached forty-three times. The distance travelled was about 104 miles by land and sixty-two by water, and the time so occupied was eighteen days.

"We met a Christian chief, educated by the early Missionaries of the Church Mission Society, and another educated by a former king of Brahmaia, besides young men brought up by ourselves, and two or three baptized by the Portuguese. At Brahmaia there is a church, Bible, and bell, but these have not been publicly used for some time: there are also here several men who have been educated by us, and who need a pastor's care. Twenty-four persons were here baptized, several of them adults whom we found prepared. Among these was a very old woman, who brought along with her her bottles of medicine and gree-gree country pots, and left them in the church.

A old gray-headed man was also baptized: he said that he could now understand why God had permitted him to stay so many years in that town. There were others desirous of receiving baptism; some of them were well prepared in the Church catechism, and were really anxious in the matter; but, having more wives than one, they could not be admitted.

"We found that in the towns between Fallangia and Brahmaia a pure heathenism exists; that in the Kebita country, under Bochari Bangoo, chief of Korera, there are several pure heathen towns; the others are mixed Heathen and Mohammedan. In the upper part of the Debrika country, there are pure Mohammedan towns, in the lower part a mixed Heathen and Mohammedan community. Both Heathen and Mohammedans gave us an attentive hearing, and

in some of the Mohammedan towns the tabbéla (the large drum) was beaten to call the people from the farms to prayers. At the close of our preaching we invited the people to kneel and join in confession of sins and prayer to GOD for pardon through JESUS CHRIST. This they readily did. In exposing the great immorality which results from the system of polygamy upheld by the Mohammedan religion, warning old and young against it, showing them their condition before GOD, the need of a Sacrifice for sin, of a Mediator between GOD and us, and of a Saviour and Redeemer instead of a mere teacher and prophet (even granting Mohammed to be this), we repeatedly received the thanks of our Mohammedan hearers, who would say, 'We thank you; we thank you; what you say is nothing but the truth.' One old Mohammedan said, 'What you say about our condition here is true; but I assure you that if you go to Fontah or to Moria, where none but strict Mohammedans live, and where is the head of our religion, you will find matters ten times worse than they are here.'

"I came on to Rio Nunez two days after my return from the Missionary tour. A great deal of interest has of late been taken in the movement made to counteract the growth of Mohammedanism, which is at present spreading even more rapidly than people are apt to imagine, especially here in Africa. Some people regard it as the pioneer of Christianity; but I do not believe it possible to make a greater mistake, or one showing a deeper ignorance of Mohammedanism. I have hitherto found it almost impossible to convert a Mohammedan to Christianity. I have generally found that, after calmly listening to all you have to say of the difference between the two religions, the Mohammedan answers, 'Yes; but they are both exactly equal, and he who holds either of the two will be saved.' Both being exactly equal, there is no need of changing.' Another principal reason is that they are all polygamists, and to become Christians they must give up their wives. In the case of the Heathen, polygamy is almost the only difficulty with which we have to contend. As a rule, preference is given to our faith by the Heathen to whom Christianity and Mohammedanism are offered at the same time; and it is a significant fact that heathen towns which have been surrounded by Mohammedan towns have remained for years unconverted to Islam, and have then readily received the Gospel when offered to them.

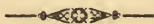
"The Nunez is a strictly Mohammedan river; the king, his chiefs,

and their followers being Mohammedans. In establishing ourselves, therefore, among them, we contribute our aid towards reducing the Mohammedan countries to the obedience of CHRIST. In fact, this Mission station ought to be regarded more as a Mohammedan Mission than as one to the Heathen, as we live in a Mohammedan town, and are entirely surrounded by Mohammedans. Three tribes occupy the river—the Bagoos along the sea-coast and about twenty-five miles inland; the Nalloos, among whom we are, whose territory extends about five miles further; and the Landumas, whose lands cover a district reaching from about seventy-five or eighty miles inland to the Foulah territory. The Bagoos and the Landumas are Heathen, the Nalloos on the river are Mohammedans; but in the Nalloo towns, scattered about the interior and along the creeks of the river, there is little Mohammedanism. Two weeks ago I paid a visit to a town about twenty-nine miles from Rio Nunez, passing through several of these Nalloo towns, the nearest of which is about thirteen miles from here, and preached twice on the way.

“Being thus settled among Mohammedans, it becomes necessary to consider seriously what plan should be adopted for the conversion of the country; and, as it is clear that little can be done among the adults, our utmost endeavours should be made to secure the children, or as many of them as we can. This is just the plan adopted by the Mohammedans themselves; and, if I mistake not, is that on which the Romanists also work in Sierra Leone. The parent gives his child to the Mohammedan schoolmaster, and neither sees nor hears anything of him till he returns home a young man. Some parents are willing to entrust their children to us; but our great difficulty is the support of these children. Hitherto we have not been able to get the parents to support their children whom they sent to us, though a strict agreement was made to that effect. It has never been the custom, and they cannot see the necessity of it. Some parents have no wish to send their children, and would only do so at our request. One parent sends food regularly to his two sons, who are now with us: his third son he has been obliged to send to a Mohammedan teacher, as he could not afford to send us rice for the three. To some of the other parents we have sent repeatedly, without receiving the rice required. One man a short time ago returned the answer that he neither sold cloth, nor knew how to make it; when he was a boy he used to go naked, and, as for food, he almost died of starvation: his children must do as he did. One woman

sent no rice, but only a shirt, asking me to let her boy wear the shirt on Sundays, and go naked during the week. At present there is no rice in the country, even if parents wished to send it for their children. Last year numbers died of starvation; and it is painful to feel that there is little doubt but that a much larger number will perish this year from the same cause, for already rice cannot be obtained either here, or in the Pongas, or the interior, except the rice brought by the merchants from Sherbero.

“Such being the position here, would the Society make me a yearly grant to enable me to collect more children for Christian training? It is indeed painful to have to hesitate about receiving a child when offered to us, and to see children whom we might have, but for whom we cannot ask, as we have not the means to support them. At present I have two boys from Korera (at the head of the Debrika river, about 150 miles from here), and another I brought on from Brahmaia in January. Of those whom I found here I have been feeding two, and partly feeding a third; Mrs. Duport feeds two; Mr. Morgan carried one to the Pongas with him, and a woman in the town feeds two or three. Each child costs about six pounds a year; and I feel assured that 25% or even 50% a year expended by the Society for the support of eight or ten children who will in time form the foundation of a Christian community in a Mohammedan country, will be well expended; and in future years, when Christians are sprinkled over this country and a Native Christian Church established, it will be as gratifying a sight to the Society as any of those Colonial Bishoprics which God has been pleased to found by her instrumentality over the world.”



MISSIONARIES WANTED IN MADRAS.

THE Bishop of Madras wrote on the 3rd of November, 1874:—
“The Staff of S.P.G. Missionaries in this diocese is now very small, and there appear to be no responses to the frequent appeals for men from home.”

A partial answer to these appeals has now been given. Two English clergymen, the Rev. W. H. Kay and the Rev. W. H. Blake, who have volunteered for the work, have sailed for Madras; and the Bishop, hearing the news, wrote on the 18th of March, 1875:—

"The announcement that two young men may be very shortly expected here for employment in the Tanjore Mission has been like a shower after a long drought. We rejoice to regard it as an answer to prayer. May GOD use them as His own instruments to work out many gracious promises in Tanjore ; and send us out another and another, till the desolate places are occupied. We still want two more men for the Tanjore and Trichinopoly districts ; two men for Cuddapah ; two, if not three, for Tinnevely ; and one at least for Madras. The S.P.G. Missions had sunk very low in European agency ; and there ought to be men ready to step into the places of those who may any year have to go home on furlough, or may cease from their earthly labours altogether."



PROGRESS IN AND NEAR TANJORE.

IT was stated at the recent Anniversary Meeting of the Society that a Native Missionary had brought over 500 heathens to Christianity in the neighbourhood of Tanjore. A private letter, written by the Rev. J. F. Kearns from Tanjore, on March 31, tells of this, as well as of other notes of the success of our Missions in the same districts ; he writes :—

"I am very glad to hear that two men are on their way out. We shall do all that is possible to push them on in Tamil ; and perhaps by the end of the year they will be able to do some work. They are much needed.

"We are getting on very fairly. We are having accessions ; and the congregation at Tanjore has improved in a most wonderful manner. On Easter Day I had a congregation that would rejoice any man's heart.

"The Native Missionary at VEDIARPURAM is working in earnest. He has had as many as 500 conversions from the heathen ; and upwards of fifty adult baptisms during the last few months. Such a success that Mission never before has had. . . . Being only a few miles from me, I am able to assist him from time to time, and am only too happy to help him. . . .

"We are having very hot weather ; the thermometer indoors being 94°. We have had no rain since November, and everything is dry and parched. . . .

“You will be glad to hear that all the well-to-do Christians here have agreed to have a boarding-school for their daughters, themselves paying the entire cost; while, in a separate establishment, the children of the very poor only shall be a charge to the Mission. I start this school next month, and, if it succeeds as I hope, a bright day for Tanjore will have dawned. The pauper system here was demoralizing the people. It went so far that, in many instances, the Mission was asked to bear the expense of digging their graves! We can hardly blame the people; the system and themselves formed a whole.”



MELANESIAN MISSION: REPORT FOR 1874.

A LETTER from the Rev. R. H. Codrington, which appeared in the *Mission Field* for March, under the title of “A Winter’s Work in Melanesia,” gave many of the particulars which are noticed in the Report for 1874. In the following abridged extracts from that report a little of what Mr. Codrington told has been repeated, as its omission would have changed the general view of the whole field of operations in Norfolk Island and Melanesia into a mere notice of separate parts of the great Missionary work, which still advances, in the face of the enormous difficulties caused by the labour trade.

“In a review of the general condition of the Mission work attention is first claimed by the Central School in Norfolk Island. The whole number of scholars is now one hundred and eighty-one, from eighteen islands, three of which, Ureparapara, Ugi and Ulawa, have not lately been represented in the school. The state of the school may be reported as satisfactory; very little trouble is given by so large a number, and there is a decided advance among the elder scholars, who give much help in teaching; the classes of new comers and younger children being of necessity almost entirely in their hands. It has been asked, What is taught in the Norfolk Island school? The first things taught are reading and writing in native tongues, with a certain amount of arithmetic. The instruction of those who can read is chiefly in religious knowledge, but with as much information on other subjects as it is possible to

give to the more advanced. The object of the school is the selection and the training of native teachers and clergy. For the selection, a considerable number and a considerable time is required ; for their training, not only instruction in school, but the discipline of order, industry and responsibility. This training is looked for in the work of the farm, and the general management of the institution, in which everything is done by the Melanesian scholars themselves. Success is, no doubt, in no case complete, and of necessity unequal ; but the general result is not unsatisfactory, though it may fall far below the standard at which we aim. So much in an education of this kind depends on the religious character of the teaching, as it is given and received, that it is hardly possible to judge of results without special knowledge of individual character and circumstances. It is but little to say that the loss of Bishop Patteson from this department of the Mission is still most deeply felt. The school, farm, and domestic work, the Press, the outward life at S. Barnabas, show perhaps little change ; but readers of the Bishop's Life will know what a spring of inward life has ceased to flow among us.

"The baptisms of the year have been numerous, and have left but few among the present scholars who can be expected to follow ; but they belong rather to the work of the last year than of the present. The general character of these baptisms has been interesting and important. The entire number was twenty-nine.

"The whole number of Melanesians, including eight children, is one hundred and eighty-one.

"Some view must now be given of the condition and prospects of the work of the Mission in the Islands.

"*New Hebrides*.—These islands have been some of them visited three or four times by the *Southern Cross*, and in some of these there appeared ground for the hope that a beginning has been made for the spread of the Gospel among the people.

"*Mae*, Three Hills, has been three times visited. A scholar who has returned from thence reports that there are some natives who are desirous of instruction, having heard of the Gospel from Loyalty Islanders with whom they have worked on plantations.

"*Ambrym* was visited four times, and Mr. Kenny spent a month among the people. The yearly residence of a Missionary may now be hoped for, and the island may be looked upon as an open and promising field for the Mission. The people, how-

ever, are wild, and it must be long before any considerable advance towards the Gospel can be looked for among them. The island is much visited by labour traders. On the 13th of October the Mission party found the *Jason*, a well-known Queensland trader, at anchor; from which they were told that sixteen natives, taken on board as 'labour,' had made their escape during the previous night. These 'immigrants' were being pursued and re-captured by armed boats; the forms required by the Act having, no doubt, been already complied with, which certify that a voluntary and well-understood contract had been made.

"*Whitsuntide* was once visited with the most friendly intercourse, but without an interpreter.

"*Lepers' Island* was visited three times; and Mr. Bice remained again for a month on shore among the people. A piece of ground has been acquired for the Mission, and a house for the Missionary and for school has been built. A boat also has been supplied for the general visitation of the island, which is not easily traversed on foot. A few scholars were gathered, and teaching begun. Very many natives are taken away to the plantations, and the island is in danger of a rapid depopulation, a considerable diminution being already noticed by a visitor. There is hope and encouragement however, in the character and advance of the Norfolk Island scholars five of whom have already been baptized.

"*Aurora*, the most northerly of the New Hebrides, is often visited for water, but this year a prospect of considerable promise appeared to open out. The single scholar from this island had been baptized in Norfolk Island, and returned to his home. On the second visit of the *Southern Cross* an elder native of Mota, who had been staying as teacher at Merlav, together with a Merlav Christian boy who is well-known in Aurora, was left ashore among the people with a view to the future settlement of a teacher among them. After a few days, on the return of the vessel, a considerable group of villagers inland was visited by the Missionaries, of whom two took the step, which the natives esteem so much as an advance in friendship, of sleeping at the home of two former scholars. Four grown men from different villages came on board to pay a visit to Mota and see the new way of life on that island; and all were most desirous that a teacher should settle among them. Two months were spent at Mota by the *Aurora* men with great satisfaction on both sides, but unfortunately the

elder of them died while on the visit. This caused no distrust or hostility, but the newly-baptized scholar, son of the deceased, was detained for the customary feasts and commemoration of the dead. Two former scholars, however, and one from a hitherto unvisited part, have come to Norfolk Island, and it is hoped that the Christian boy who remains may do something to prepare the way for a native teacher to be sent next year.

"Banks Islands.—An elder scholar from Mota spent some time at Merlav, the nearest of these islands to the New Hebrides. He accompanied the returning party from Norfolk Island, and remained with them two months, keeping a school for the children of the place and giving some instruction to the elder people. The condition of this island, however, is so miserable and apparently so hopeless that hardly any good effect can be looked for. This island, which ten years ago had a considerable population, and was cultivated with much labour in terraced gardens, is now almost a wilderness. The whole population is said to be diminished to one hundred, of whom many are returned labourers from Queensland and Fiji. Among these remaining natives, murder with the fire-arms and poison brought back by the labourers is rife. During our teacher's stay men and women were cut down or shot down and left unburied beside the paths, and no one ventured to eat food offered by another. The inevitable result of the carrying off of a large proportion of the labouring population had followed here as elsewhere in deficiency of food, sickness, and the death of the feeble; and when the hurricane of last year visited them they were too weak to repair the damage done by it. Hence starvation, in which parents have sold their children to traders for a little food, and the desertion of the island by almost all who could get away. It is not probable that anything can be done here by the Mission in the future.

"Santa Maria offers a much more cheerful prospect. Edmund Quaratu, in accordance with his earnest desire and with the wish of the people, has been established and remains as their teacher. A second and more central school-house has been built; the daily teaching is attended by some sixty or seventy children and adults, and the Sunday congregations number three and four hundred people. Edmund was accompanied by his wife and another married couple of Mota teachers from Norfolk Island; and on their return received another Mota teacher as his assistant. It is a con-

siderable and a promising sphere of work, and there is more beyond in districts which can hardly be reached, in one of which at least a teacher, if we could send one, would be gladly received.

“*Mota* does not answer any sanguine anticipations such as might have been not unreasonably entertained by those who were acquainted with the movement in which so many were baptized by Bishop Patteson. Yet it cannot be fairly said there has been any defection from a Christian profession, or any very serious falling short generally in Christian practice. There is a want of zeal and energy, and the evangelisation of the whole island languishes. The principal station at *Kohimarama* continues under the charge of the native Priest, George Sarawia, and his brother, the Deacon, Edward Wogale. The latter has much improved the teaching of the school, but his usefulness is impaired by imputations which will almost certainly attach to an unmarried teacher, and which his brother declares unfounded. The numbers attending school and prayers are somewhat diminished, and it is not to be expected that many will attend a daily service and lesson at some little distance from their homes and gardens. The Sunday congregation is still very large. George and his brother have made visits to the neighbouring islands in the course of the summer.

“The work at *Navqoe*, another station on this island, is carried on very actively and successfully by Marsden Sawa and his wife. The whole population of the neighbouring group of villages may be said to be under instruction, and a class of catechumens is continually in course of preparation for Holy Baptism. The attendance at the short morning lesson hardly ever has fallen below sixty, at the evening school hardly ever below a hundred, and it has risen above two hundred. On one occasion two hundred and fifty people were assembled: a very large number for one of these islands. There is already a little body of baptized persons, marriages are properly solemnized, the baptized children are brought to school, and the villages close at hand are becoming a Christian settlement. They purpose building themselves a church and a new school-house.

“The part of *Mota* hitherto unttaught is being gradually though far too slowly reached, and the people are willing to receive a teacher if one could be found; but the school-house blown down at *Parira* has never been restored, and domestic difficulties have prevented the former teacher from returning to his work.

“At *Tasmate*, which is a Christian village in the main, school and

prayers, which were irregularly kept up in the absence of their former teacher in Norfolk Island, have been now re-established, and are attended by a very large proportion of the inhabitants of the place.

"Mota has received scanty help from the European Missionaries this year, Mr. Palmer being unable to leave home. Mr. Codrington and Mr. Selwyn spent a month only ashore in the Banks Islands while the *Southern Cross* returned for the first time to Norfolk Island.

"*Ara*, an islet attached to Saddle Island, with its now wholly Christian population, remains in charge of the native Deacon, Henry Tagalana, for whom a small boarded house has been put up. More interest attaches now to the offshoots from this station than to itself, most gratifying as it is to witness what has been accomplished, even on so small a scale. The nearest village on the main island, Losalay, on *Motlav*, has now its school with a suitable building in charge of two couples who have moved from Ara. Daily prayers and teaching are carried on, a few of the adult people have been baptized, some more are in preparation; the regular attendants number nearly one hundred. The remaining districts of this once flourishing island have now only a small population, but in two places they have desired to have a teacher sent them. One is perhaps already supplied, and the other may be established next year.

"*Vanua Lava*, much larger than the other members of the group, has been in many parts of it almost depopulated by the labour trade. The inhabitants of the back of the island are scattered and not numerous, but they have for some time past engaged a teacher from Ara to live with them. There are now three very suitable houses built for him at *Pek*, a dwelling-house, a scholars' sleeping house, and a house for school and prayers. The teacher has twice during the past summer been driven away by fever and ague, but now that the buildings are completed he will return with assistants from Ara, and, it is to be hoped, maintain his ground.

"The last island of this group is *Ureparapara* or Bligh Island, with a small remaining population, who are desiring a teacher. They had been visited by the native clergy during the summer, and four boys had been sent to the Mota School, of whom two are now in Norfolk Island.

"*The Santa Cruz Group* has not been visited by the Mission since the death of Bishop Patteson. If patiently waited for, some

opportunity will no doubt be found of entering again upon a field which now seems closed by a succession of disasters.¹

“*The Solomon Islands*.—This group is very partially visited by the Mission. The very large island of Guadalcanar has received no attention of late years, though occasionally visited at its S.E. end in former years by Bishop Patteson; and that of Malanta, a hundred miles in length, has only been touched at one extremity. Some intercourse with these is desired and must be sought for, and opportunity alone has been wanting for a beginning of it this year. The small islands of Ugi and Ulawa have again supplied scholars, but work has not been re-commenced among the people.

“At Saa, the nearest point of *Malanta*, a Christian native of some standing spent more than two months among his own people, but cannot be said to have done anything considerable. The difficulty to a single youth of beginning to teach in his native village must be enough to prevent him from doing much more than converse, on religious matters in private intercourse. The disturbed state of the country, and the restless watchfulness against the enemy, were very unfavourable in this instance to an attempt to gather boys to school.

“At Wanga, in *San Cristoval*, five scholars, of whom four were baptized, were returned from Norfolk Island, with the intention of opening, as they had themselves proposed, a school for the children of their villages. When the vessel returned after some three months they were found to have carried out their plan in a very creditable manner. They had a few regular scholars, of whom two or three could already read a little; they had kept up morning and evening prayers among themselves; and a spot had been selected on which the people of the village had engaged to build a school-house. This is particularly gratifying, since Wango was the place where the lamented Mr. Atkin was chiefly accustomed to stay, and proposed to establish a school. When the vessel left, the eldest of the Norfolk Island boys desired to stay that he might continue the teaching and see that the house was built; a proposal to which it seemed wise to agree. The residence of a Missionary for a time would probably ensure the establishment of something like a regular school in the place, which is, however, sadly demoralized by intercourse with traders.

(¹) A canoe from the main island of Santa Cruz found its way last year to Ulawa. Unfortunately a native of San Christoval was there, who said that a man of war had avenged the Bishop's death, and he would avenge Taroaniara's. The Santa Cruz people, wholly unconnected with the Nukapu people, were massacred.

"*Florida*, where Mr. Brooke has spent some months or weeks every winter for eight years, now shows the results of the teaching which the people and the scholars taken from them to Norfolk Island have received. A large school-house had been begun at a village called Boli, last year; it has now been completed and arranged for divine service and for school. The native teacher, whose wife has been baptized, has shown himself sufficiently capable for his work, and is now assisted by a zealous scholar from Norfolk Island. Natives have assembled on Sundays and on special occasions, such as a baptism, to the number of three hundred, and the average daily attendance of scholars is thirty. An impression has visibly been made upon the people; they have the new religion before their eyes, and without as yet giving up their own superstitions have arrived at some sense of the truth and the excellence of the Gospel. With the blessing of God the Gospel will now make its way to the conversion of Florida, the position of which would make a Christian influence from it reach widely around.

"It was not only at Boli that teaching was carried on; a Norfolk Island scholar employed in the large school devoted his evenings to the instruction of his own village; and the most advanced of the Christian natives in his home at a considerable distance, began the teaching of his own people. The island was at peace, and Mr. Brooke visited every part of it. He was surprised and very much gratified at the remarkable amount of ready help given him by his scholars both in carrying on school and in travelling.

Savo had been for some years the seat of a colony of Ysabel people, among whom Bishop Patteson, just before his death, established Wadrokai and his wife as teachers, and heads of a little Christian party of Ysabel scholars from Norfolk Island. When *Savo* was first visited this year the Ysabel people were bent upon returning to their own country, and Wadrokai had resolved to go with them. The school had been established with a view to *Savo* natives as well as the Ysabel colony, but it was found that no *Savo* children were allowed to be taught, and it was asserted that the *Savo* natives would not attend to a teacher who lived among the foreigners, and that the Ysabel people themselves were disorderly because not in their own land. On the return of the *Southern Cross* to the Solomon Islands in September it was found that the move had already taken place and that the Mission station had been transferred to Nuro, in Ysabel. Wadrokai was suffering severely

from sickness, but declined the offer of a holiday in Norfolk Island. The excitement and labour belonging to the migration had put a stop to all teaching, and scattered the class of nine catechumens whom the teacher had wished to present for Holy Baptism; the bare rocks, half-cleared plantations, temporary unfinished houses and wretched native village, with tree house as a refuge in case of attack, presented a spectacle which was certainly not encouraging. This remote and dangerous outpost of the Mission, bravely held, cannot for the present be thought of without anxiety, though there is hope of more favourable circumstances in the ensuing year.

It may be observed that this review of the work in the islands reveals points of feeble light few and far apart along a line stretching through nine degrees of latitude. It is indeed little that has been done in comparison with what remains undone; but the work is carried on in the hope and belief that the points of light will enlarge and run together; and that the little spark of the present, being an efflux from the True Light, has in it promise of a future brightness when the darkness of heathen life shall have been dispelled."



FIRST IMPRESSIONS OF FIJI.

EXTRACTS FROM A JOURNAL.

IN the middle of the Pacific Ocean, having on one side the islands inhabited by Australasian races, whose characteristics resemble somewhat those of the Negro, and on the other the islands peopled by the Melanesian races, lie the Fiji Islands. Thrown up in part by volcanic agency, in part built up amidst the sea by the coral insect, these islands have, by their wonderful fertility and beauty, charmed each traveller who has visited them. Mountain-peaks ranging to a height of 4,000 feet, fertile plains, splendid forests, large rivers, one of which is navigable for a distance of ninety miles, calm harbours of clear, transparent water, protected from the winds and waves of the sea by reefs of glittering coral, with wonderful riches in fruits, edible roots, and crops fitted for export, are seen in Fiji. Now that these rich islands have been annexed to England they have the strongest possible claim upon our Church. Here, as in many places, Nonconformists have gone where the Church has not; and the devotion of the good Wesleyan Missionaries, who risked their lives that

they might spread the faith of CHRIST, so far as they themselves knew it, amongst savage cannibals, has had its reward.' Still these islands are mainly heathen. The natives are indeed persuaded that the present devastating plague of measles—which they try to check by running, when attacked by the fever, into cold water—is the punishment inflicted upon them by their God for the sin of accepting foreign rule. But the sickness will pass away, and the superstitious dread of Englishmen will follow it in its disappearance. By the time that happens, Missionaries of the English Church, who have spent the interval in learning the language and habits of the people, ought to be ready to use the influence they have gained in the islands, in bringing to these poor people, who have already had from us many of the curses of our civilization, its one inestimable blessing.

As at present much attention is directed to Fiji, we are happy to be able to insert in the *Mission Field* the following extracts from a very pleasantly-written Journal kept by a young man of twenty, who some years ago, on his way from New South Wales to Japan, visited these islands in the first steam-ship that had been seen there :—

“ *Thursday, May 21, Ascension Day, 1868.*—A fine day, and temperature much warmer. At noon we were in $19^{\circ} 46' S.$; $176^{\circ} 18' E.$ Long. ; distance run 202 miles ; thermometer 78° to $79\frac{1}{2}^{\circ}$ in the cabin.

“ At 5.25 P.M. we sighted Mount Washington, the greatest height in the island of Kandavu, the first of the Fiji group. It is 3,800 feet high, and when we sighted it, it was fifty miles distant. Wind easterly ; showery day, high sea, and boisterous wind. We had an oyster supper to-night, as being the last night of the Fiji passengers. We came alongside Kandavu at 11.30 P.M.

“ *Friday, May 22.*—At 11 A.M. we cast anchor inside the coral reef, and soon after some native ladies and gentlemen visited our vessel and partook of some sherry and soda, which they highly appreciated. Half-an-hour after I started for shore with Mr. B., and after waiting in Levuka (the principal town in the Island of Ovalau) for some time for Mr. Moore's arrival, who had gone on board the steamer, we walked up the hill to his house, which is the highest-situated dwelling-house in Levuka. I may as well here give a description of the town. There are several Englishmen here, who live by themselves next to the native village on the sea coast. The European huts and stores are built of wood, and in many instances roofed in with zinc.

The native huts are low, and built of bamboo, and thatch, and all surrounded by trees and shrubs. Mr. Moore's house is a very comfortable one, and has a veranda all round it. He is the principal Missionary here, and a Wesleyan.

"The Island of Ovalau is twenty-five miles in circumference. It is lovely, very mountainous, and covered with tropical verdure, and its greatest elevation is 2,080 feet. All kinds of fruits, trees, and shrubs grow here; and the whole coast is lined with cocoa-nut palms, which are laden with fruit. The pine-apple grows wild in great abundance, and the fruit is very fine. Amongst other products are—the sugar-cane, mango, the shaddock, plantain, banana, bread-fruit, orange, lemon, mummy-apples. Cotton-growing is bringing colonists to the islands, and will, in time, be a profitable undertaking; as will also be sugar-planting, for the cane has grown in some instances to the height of eighteen or twenty feet, and averages twelve feet. Land at present is cheap, and can be bought at a dollar (about 4s.) an acre; but the great difficulty is to secure the title, owing to the obstinacy and fickleness of the native chiefs.

"There are two Consulates in Levuka, the capital of Ovalau—American and English—so all United States and British settlers get the protection of their country.

"Ovalau is not the island to buy land in, as the soil here is not so rich as that of the other islands, owing to its mountainous nature. The harbour, however, is very good, as the coral-reef is a natural breakwater. I shall *never* forget the lovely colours of the water near and about the reef, the sea being in parts a bright emerald green, and then gradually changing in colour to a deep blue.

"The reef rises out of the water about half a mile from the shore, and extends all round the island; but at Levuka is a narrow entrance for vessels in two places, where the reef has not appeared; so, even if the sea is high outside the reef, the water is comparatively smooth inside.

"There are plenty of sharks here, and it is unsafe to bathe in water that takes a man over his waist. The heights are conical shaped, and look very picturesque, and the general view reminds me much of the neighbourhood of Rio de Janeiro. Viti Levu, the largest of the group, which also contains five mountains, is the same size as Scotland. So much for the Islands.

"In Ovalau Christianity has gained a footing, and the natives now are no longer cannibals in Levuka, although three years ago, human

flesh was common food, and many are still living who have feasted in times past on the bodies of their enemies. The men are a copperish dusky black ; have curly hair, which they dress up in a peculiar way, and grease well with cocoa-nut oil ; are a fine muscular race, of high stature and open countenances. The women are also intelligent-looking, and in many cases they wear long black curls, and have good features and good figures. Their eyes are black and sparkling.

"On our arrival at Mr. Moore's, we were very kindly welcomed by Mrs. Moore. We stayed for some time in the veranda and garden, admiring the parasites and wild flowers ; after which Mr. Moore arrived, when I delivered him my letter from Dr. Moffit. He received us very kindly, and after chatting for some time we went to dinner, and I, for the first time in my life, tasted yams, and a capital native Fiji vegetable, something like a potato and the size of a beetroot, called 'taro.' After dinner Mr. Blundell and I wrote some of our home letters, and then wished Mrs. Moore good afternoon and returned to town, where we met several fellow-passengers, who had secured pretty good rooms in the 'All Nations Hotel.' After chatting a little, we strolled along the beach, where we found very pretty shells and some other curiosities, and had several encounters with the natives, who came to sell clubs, spears, shells, fruit, and other things, some of which I purchased. Growing right down to the water's edge are most lovely shrubs and parasites, and, in particular, a kind of jessamine, white, and with large red berries, which smells particularly sweet. One young man that followed us took a great fancy to me ; he took his head-dress, made of cocoa-nut fibre, out of his hair, and insisted on my wearing it in my hat, which-of course I did, and consequently greatly pleased him. The natives look very formidable, as they all carry knives, clubs, or long lances, but they are quite harmless here, unless provoked.

"On our return to Levuka, we could not get a boat, and darkness came on, leaving us in the midst of a native village.

"All the islands are well watered, and abound in rivers and rivulets, which I found to my cost to-night, as I tumbled in knee-deep while crossing over in the dark over stepping-stones. We were a large party that wished to return to the steamer, including the captain and owners, but could not get a boat, and during our rambling about in the dark we got divided ; but I fortunately succeeded in re-finding Mr. Evans, one of the commissioners ; so we went to

King Cacumbo's (pronounced 'Thackumbo's') hut, to ask him to get us a boat. The hut was a large and airy one, made of bamboo and thatch, and the King was lying in state on the ground, with his Princes round him. In the centre of the hut, and in the middle of a piece of Indian matting, was a tin lamp of oil burning, and all round the matting were the King and his courtiers lying on their stomachs on the ground at full length. Behind them were his servants standing. When we entered, the King did not condescend to move, and after we had made our request known, he told us, 'through his interpreter,' that he had none at hand to lend. He speaks and understands English perfectly, but considers it beneath his dignity to answer, except 'through his interpreter.' After receiving our answer we again returned to the town, where we at last succeeded in getting a big boat, and arrived, after shipping a few seas, safely back at the *Albion*.

"The King dined on board to-day, and will do so to-morrow. The thermometer to-day has averaged from 82° to 86° in the shade. Levuka is situated in S. Latitude $18^{\circ} 19'$, and E. Longitude $170^{\circ} 20'$.

"*Saturday, May 23.*—This morning I had a very delightful bath by standing on the base of the ship's ladder, which was lowered under water; and after breakfast I went ashore, and walked up to Mr. Moore's, where we lunched, and afterwards, Mr. Moore's son, Ebenezer, acting as our guide and interpreter, we visited some native huts. We saw several huts and the native church, which latter was very primitive, and built like a hut, only larger than the average size. It contained a wooden reading-desk. The floor, like those in the dwelling-houses, was covered with Indian matting. We also saw the place where the native cloth is manufactured, which resembles thin parchment; it is made from the leaf of a small shrub, which is beaten out quite thin, and, after passing through certain processes, is bleached, and used as cloth to wind round the natives' loins. We also visited an English settler's dwelling, and had some conversation with the inmates. They are fresh arrivals, and their business is to make gin, and we were much pleased with all we saw. In one native hut we reclined, stretched out at full length on the matting in native fashion; and when resting ourselves some of our fellow-passengers came in, and were much amused to find us lying amongst the male and female natives: but they soon followed our example. I bought here some fish-traps and a piece of matting; and after bidding the natives adieu, we returned to town. On our way we saw the kidney

cotton-tree growing wild, and covered with pods. It grows in the shape of a shrub, and bears a yellow flower, something like the 'evening primrose' in colour, but its shape is that of the 'mallow' flower. Its pod is a kind of bean, and when ripe the pod opens and the cotton falls out. After returning to town I went on board, and arrived in time to dine with King Cacumbo, the Prince, and his head chief, and also the Missionaries. They came aboard to-day to settle the preliminaries of the Fiji Banking Company; and Cacumbo has signed documents, handing over to the company 200,000 acres of land, and for this they have agreed to pay the U.S. claim, which has now come down to 8,000*l.* sterling, which is to be paid down in four years' time.

"The company will have the privilege of selling the land now to settlers at their own price, and also to mention their own port and customs dues on imports. They intend establishing a bank and issuing bank-notes which will become legal tender; and to complete the affair, Messrs. Evans and Brewer intend soon to return to Melbourne to issue the company's prospectus in shares amounting to a capital of 100,000*l.*; and they intend taking one of the princes with them. It was great amusement to see the natives at dinner try to imitate Europeans in the use of knife and fork. The King was attired in a red and black flannel shirt, but the other two natives were naked, all but thick folds of linen and calico round their loins, and beads and bracelets on their persons. After dinner I returned to shore and spent the evening with G. and F., and then returned to the ship in the captain's boat, and soon after went to bed. The thermometer to-day has been from 85° to 87° in the shade; the day has been fine, but at times cloudy, and to-night is showery.

"*Sunday, May 24.—The Queen's Birthday.*—I got up at day-break, and went on shore with the skipper, Mr. H. jun., and another passenger, in the captain's gig, and after walking for about a mile up a lovely valley we came to a splendid bathing-place, being a large deep pool, through which a small rivulet passed. On the way up we went past several plantations of 'taro,' the leaf of which is something like a large lily leaf, and this valuable vegetable is grown in well irrigated lands, the water always lying on the ground, which is quite level. If the natives have plenty of 'taro,' they do not want any other food, as they live on this. We also passed two or three cotton plantations, and sugar-cane ditto. We greatly enjoyed

our bathe and a 'wash down' with soap. After our bath we returned to the ship in time for breakfast, and after breakfast I again went ashore, and after calling on G. and F., we three all went to church together. There was a very fair congregation, but many of our *Albion* passengers were absent. The Missionaries are Wesleyans, and our service consisted of at first a hymn, then a long *extempore* prayer, then a hymn, then two chapters from the Bible, then a hymn, then a long sermon. All of the service was conducted by a Missionary from one of the neighbouring islands; after which Mr. Moore addressed us, and after pronouncing the blessing we parted. Mrs. Moore played a very fair harmonium, and the little chapel was built of wood and like a private dwelling-house. I could not help longing to hear our own beautiful Book of Common Prayer used in this lovely island; but, of course, it was pleasant to hear any Christian service in an island which was given up to the grossest idolatry but a few years ago. There is also a Roman Mission here; but Mr. Moore, the minister, told me that it is not much in favour with the people. There are two Wesleyan Native Services held each Sunday, and large numbers attend, and chant very well. They have the Bible printed in the Fiji language, and there are some native teachers and ministers, who, Mr. Moore told me, are very superior men. At 6.30. P.M. a second service was held in the English church, and the service for Holy Communion was gone through by a Wesleyan minister; but I did not go, as I went on board at 7.30 P.M. After morning service I lunched with G., and after a siesta we went for a long walk up one of the valleys with F. S. and B., and greatly enjoyed the view and tropical scenery. After writing letters I dined with R. R. B. and C.; and after dinner we joined G. and F., and chatted for some time; after which I found Mr. B. and returned on board with him in a small boat. I regret to say that some of the new settlers and some of the crew got drunk to-night; of course setting a very bad example to the natives. On my return to the ship I chatted for some time, and then turned into bed.

"It has been a very fine day, the thermometer has registered 83°, 70° in the shade, and to-night the rain is coming down heavily. Mr. E., the commissioner, read the service on board. I greatly enjoyed some sugar-cane to-day.

"*Monday, May 25.*—Before breakfast this morning I again indulged in a fresh-water bath, going ashore with the skipper and some others in his gig. We went up a different valley to-day, and

passed through some fine sugar plantations which looked very fresh and beautiful after last night's rain. I returned on board with Captain K. to breakfast, and at 10.45 A.M. we weighed anchor and started for Japan, passing the reef at 11 o'clock. After our bathe we called on a settler and storekeeper, a Mr. L'Estage, who gave us each a splendid 'refresco,' drink composed of gin, sugar, and fresh goats' milk, which was most acceptable after our dip and walk. He also gave me some samples of the Sea Island and Kidney cotton, grown in islands of this group, and showed me some 'Bêche de Mer,' a kind of 'sea slug' which is dried and shipped to China, where it is considered a great luxury, and with which the Chinese make a splendid soup.

"Numbers of native canoes flocked round the vessel this morning, bringing different fruits and curiosities, some of which I invested in, including a dozen shaddocks for a shilling, the rind of which makes a splendid bitter and tonic. The natives clung to us until we were in motion, when a general panic became the order of the day, and those on board climbed down the sides of the ship and jumped off the steamer into the sea, and made for the canoes. Owing to the suction of the water, one of the canoes with about a dozen natives on it came into collision with the side of the steamer, filled with water, and sank for a foot under water, upsetting the blacks, who roared and yelled like maniacs and clung to the bamboos until they were picked up by the English Consul's boat and another canoe. They were perfectly safe as far as swimming was concerned, but their great fear was of the sharks, which have been seen in good numbers lately about the coast and shore. Fortunately no accident happened to the men, who were all saved.

"The Fiji canoe is a most ingenious contrivance, and is formed of the hollowed trunk of a tree; at right angles to this are bamboos laid across, which are secured at the other end by a solid trunk; and this structure is worked by a native sculling with an oar, and standing on the bamboo framework, and another native in the hollow trunk baling out water. The cargo and passengers sit on the canoe and the bamboo framework. The native language is very pretty and soft, and some words are like Spanish words. To-day is dull and cooler, and a Scotch mist has been hanging about, making everything very damp. The thermometer has averaged 80° to 82° in the shade. We sighted Viga and Viti Levu this afternoon, and

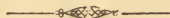
at 10 P.M. were alongside Mount Washington. I am quite sorry to bid adieu to the Fijis. . . .

"In writing about the Fiji Islands the other day I forgot to mention that there are no venomous snakes in them; although there are some large species, which are cooked for and eaten by the chiefs as great delicacies. There are some beautiful small fish caught at Levuka about the size of the carp; and they are brightly marked with gold, black, and emerald green stripes and spots on a bright ultra-marine blue ground. Tortoises and turtle also abound; the tortoise-shell is very valuable, and forms an important export. There are numbers of land crabs, which live in a shell something like a periwinkle's; and these troublesome things climb the cocoa-nut palms, and eat the fruit out of the nuts. In some of the islands these crabs grow to an enormous size.

"The Fiji war-weapons consist of clubs, spears, and bows and arrows. Two kinds of club are thrown forward from the hand; two other kinds are kept in the hand. The arrow is formed of a straight piece of bamboo; with a piece of hard stick with a point fastened to the end.

"The native musical instrument is in the shape of a flute with three holes in it, and it is played through the nose.

"R. W. W. D."



CANADIAN CO-OPERATION WITH CHURCH MISSIONS.

WE gladly take advantage of the arrival of the Rev. J. B. Good in this country to give an account of the result of his appeal to Churchmen in the various dioceses included in the Provincial Synod of Canada. Mr. Good visited Canada on his way to England, carrying with him letters of recommendation from his Bishop. The Canadian Church cordially responded to his appeal brought from the other side of the Rocky Mountains, and by the liberal offerings made by city congregations in the various dioceses, and the ready will shown by Bishops and clergy, strengthened the hands of their weaker sister-church in the far west. Moreover, in organizations formed for continuing the support, then for the first time given, we have fresh and encouraging proof that Canadians are not insensible to the valuable help they have themselves received from the mother-country, when their Church was struggling for her

existence. As they have freely received, so do they freely give. The contributions received by Mr. Good during the four months which he spent in Canada amounted to \$2,000: liberal promises were also given of help in the future. This point is itself a sign that the Society's past work has indeed struck its roots deep. We trust that Canada may, ere long, become to the newly settled districts what England in other days was to her. This fresh effort of the Provincial Church of Canada to supplement the help given by the Society to lands beyond her own borders, is all the more valuable, when we remember that she has just assumed the heavy responsibility of supporting, to a very great extent, Church institutions in the newly-formed diocese of Algoma.

An important Missionary feature is to be seen in connection with the working of the Sunday Schools throughout the whole of the dioceses. Rich and poor alike assemble there for instruction, under teachers belonging to all classes, who are devoted to their work. The Missionary spirit is sedulously inculcated, and contributions are collected *every* Sunday towards the foreign work of the Church. Some schools in England do this now, and more might. It is hoped, also, that united effort will now be made to establish central Missionary Training Institutions in Canada, to supply, more especially, devout women, who may help in the work of the Church among the heathen.

The following Constitution of a Church Missionary Union, set on foot during Mr. Good's visit, which has been adopted and published in many of the great centres of Canadian life, will show the character of the feeling which has been evoked there:—

CONSTITUTION.

1. NAME AND OBJECTS.—The name of the Society shall be "The Church Missionary Union."

2. Objects of the Society:—(a) Intercessory Prayer for Missions; (b) obtaining and circulating information with regard to Missions; (c) communicating with similar Societies; (d) assisting Missions, especially in British North America.

3. MEMBERSHIP.—The members shall be members of the Church of England.

4. Duties of Members:—(a) To offer special Intercessory Prayer for the objects of the Society; (b) to attend the monthly meetings, unless reasonably hindered; (c) to work for the cause.

5. All members shall pay at least *ten cents* in advance towards the funds of the Union, and no one in arrears shall be considered as desirous of continuing a member.

6. OFFICERS.—All officers shall be communicants of the Church of England, and shall be elected at the first regular meeting, and afterwards at each annual meeting. They shall constitute the Executive Committee,

and shall be (*a*) Patron, (*b*) President, (*c*) one or more Vice-presidents, (*d*) Treasurer, (*e*) Secretary, (*f*) Standing Committee composed of not less than ten,¹ five to form a quorum; (*g*) all clergy being members of the Union shall be *ex officio* members of the Standing Committee.

7. The President shall be one of the clergy of the Church of England residing in Quebec, and shall, in the absence of the Bishop, preside at all meetings, and shall at each monthly meeting announce publicly the place and hour for the one following.

8. The Vice-President or Presidents shall be laymen, and shall in the absence of the President take his place, and perform his duties, in the order of their election.

9. The Treasurer shall receive and disburse all the funds of the Union, as may be determined by the Executive Committee.

10. The Secretary shall record the proceedings and conduct the correspondence of the Union.

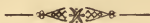
11. MEETINGS.—Monthly meetings shall be held on the first Monday in each month, in such place and at such hour as may be determined at any meeting, except during the months of July and August.

12. The "Order of Proceedings" at each monthly meeting shall be as follows:—(*a*) the Patron President shall take the chair, (*b*) the office or appointed form of prayer and praise, (*c*) communications, (*d*) presentation of reports, (*e*) reading and conversation, (*f*) new business, (*g*) silent prayer, (*h*) hymn, prayer, and benediction.

13. The annual meeting shall be held on the Feast of the Epiphany, or, that being Sunday, on the following day, at such place and hour as the President shall determine, when officers shall be elected, reports presented, and the proceedings of the Union revised, and all such matters attended to as may be desirable for the wellbeing of the Union. Three or more public meetings shall be held during the winter, the time and place to be arranged by the Standing Committee.

14. ALTERATION OF THE CONSTITUTION.—No rule of this Constitution shall be made or altered except by a majority at two successive monthly meetings.

Parochial Missionary Associations in England might often study with advantage the constitution of the Church Missionary Union recently formed for Canada. Mr. Good, who is now for a short time in England, would gladly answer any questions relating either to the Missionary Union, or to his own Mission, of which he gives an account in the following paper.



S. PAUL'S MISSION.—MAINLAND OF BRITISH COLUMBIA.

BY THE REV. J. B. GOOD, S.P.G. MISSIONARY.

THE attention of Churchmen has been often called to the history and circumstances of our Indian Missions on the Fraser and Thompson rivers. Some eight years ago, commencing at Yale, the

¹ Of either sex.

head of the Fraser navigation, our Mission work, there successfully begun, spread on to Lytton, sixty miles higher up the river, where it is joined by the Thompson ; and thence penetrated the interior far and wide, until we found the number of our adherents growing from tens into hundreds—and now, we are thankful to say, set down at over 2,000. Much has been written by myself and others regarding the growth and success which God has granted to these labours. Perhaps we shall best serve the interests of Missions, and sustain the sympathies of those who from the beginning have rendered steady aid to the work, as well as inform the Church at large, (1) by stating the results of past endeavours that have been made to evangelize and civilize these once savage and nomadic people ; (2) by bringing out clearly, and as briefly as we can, the main features of our Church's Missionary policy ; (3) by pointing out how we have striven to follow what we believe to have been the Apostolic way of conducting the first Mission operations of the Christian Church by him whose name our central station at Lytton bears ; concluding with a special appeal for what is now so urgently required to consolidate and to extend the work.

1. First as to the results of past endeavours.—(a) Spiritually. The number of communicants connected with the Mission churches at Lytton and Yale amounts to more than fifty ; of confirmed persons preparing to be communicants there are over 200 ; of baptized, nearly 350 ; of catechumens, most of several years' standing, over 1,000. This is exclusive of hearers, many of whom are warmly attached to the Mission. In reading these figures it must be borne in mind, that advance from a lower step to a higher is designedly slow. Moreover, out of these has been evolved a most efficient body of Native auxiliaries, who are in fact at the present moment conducting the work of the Mission during my absence. The following occurs in a letter from Mrs. Good, dated Easter Day, 1875, showing how faithfully that work is carried on by them. "Nalee, our catechist, is here, and about 200 Indians, with chiefs Naaschut, Shimacaltza, Shinamitza, Spintlum, Meshall, &c. &c. [N.B.—These come from distances of fifty miles.] They spent some time in conversation with me. They say, Nalee spoke strong, straight, good words. The church was full. Service lasted from 11 till 3.30. Nalee was thoroughly exhausted when he came back. The chiefs tell me they are doubly watchful over their people now you are away : and when you return, they will come to you, as one strong

man ; being all of one heart. They bid me say, they long for your return and for your approbation." Such are the results of seven years' work among a people who were slaves to lust and superstition, strangers to the power of godliness, and to the blessings of the Gospel of Peace.

(b) The Moral and Social results are these :—Family life is purified. Marriage is had in honour. Our people have become sober, industrious, and self-restrained, the men giving honour to the weaker vessel. Crime is almost unknown. Sunday, so desecrated by the whites, is revered by the native Christians ; they flock from long distances to the house of GOD in decent attire, the purchase of their own labour. Authority is respected among their chiefs ; captains and watchmen maintain order and law in their several camps. In short, among the inhabitants of British Columbia they are fast becoming a respectable portion of the community, and proving themselves more and more capable of advance to the highest civilization. Does not this tend to show how full Christian Missions are of even secondary results ; entitling them to a far wider support from all classes of the community than they have hitherto received ?

2. Secondly, we wish to bring out the chief features of our Mission policy. It may be very briefly stated. We have not sought to separate the leaven from the lump that was to be leavened by it ; but to leave the converts as lights amongst their old surroundings while trying to strengthen them against the evils of these surroundings. There has been no rash interference with tribal rights and customs, nor has any claim been made to usurp dominion over their time and occupations. They have been sedulously trained to stand alone ; to be self-respecting and self-reliant. Whatever of good or truth might be in them or their traditions has been carefully utilized, while we have clearly set forth JESUS CHRIST as the alone Good and Truth ; the one Foundation on Whom we must be built, after the Doctrine and in the Fellowship of the Apostles. The hearts of the converts have been reached through the medium of their own rich language, expressing itself in the hymns and prayers that have been the Church's heritage through centuries ; and while careful to avoid the employment of anything that would pander to superstition, we have gladly pressed into our service such help from external things as would make our simple ritual impressive and be a healthy aid to devotion. Much too has been done by bringing a knowledge of medicine to bear upon the improvement of the

physical condition of the Natives; and so, by healing of the body, we have oftentimes prepared the way for dealing with the soul.

3. Thirdly, we have to point out how this gain has resulted from adhering to what we believe to have been first principles in the plan of the great Apostle. (a) We have aimed at strongly occupying the most important centres, so that from them the work and influence might spread around. (b) By manifestations of dogmatic truth as set forth in the facts of the Incarnation, Death, Resurrection, and Ascension of JESUS CHRIST, along with the fact of the HOLY GHOST having been sent down to dwell among men as the Liberator of the will and Purifier of the conscience, we have sought to set free the springs of action, and so to evolve Christian living out of Christian belief. (c) We have striven to despise nothing, and no man; and while firmly maintaining our position as teachers, we have been ever ready to condescend to men of lowest estate.

The kingdom of GOD has been proclaimed not as meat and drink, and religion has been exhibited not as a system of ordinances, but as a binding of the redeemed soul through CHRIST to GOD. It has, however, been diligently kept before converts, that only through constant and faithful use of the means of grace could they hope to become strong men in CHRIST.

4. And now a word as to our wants; not only in connection with the Indian Missions we have described, but also with the towns and settlements in the interior of the diocese, at present destitute of our Church's ministrations.

We want at least six men, to be stationed at Lytton, Yale, Lilloet, and elsewhere, places at present nominally under my charge. For woman's work there is most urgent need: as well as for funds to complete our existing buildings, and to provide the increased accommodation needed for the growing wants of the Mission. The Bishop hopes, that, by my visit to Canada and England, a sum of at least 3,000*l.* may be obtained, sufficient we think to accomplish the extension so urgently required. But every day spent by me out of Columbia is a sore strain upon a young Mission. Brother Churchmen, in response to our great needs, not greater perhaps, but surely not less, than those of whitening harvest-fields in many other lands, will you not, by prompt and liberal aid, gladden, not the Missionary's heart only, but the hearts of Indian Christians, who even now pray as you do, for the coming of the Kingdom, and for the shining of its Light over all that land wherein so many, alas, even of your own sons, bring reproach on the Name of CHRIST, and love the darkness?

ANNIVERSARY SERVICES OF THE SOCIETY IN ST. PAUL'S AND WESTMINSTER ABBEY.

THE first of these Services was held on the morning of Wednesday, June 16, and consisted of a celebration of the Holy Communion, and a sermon by the Bishop of Hereford, who took for his text i Timothy ii. 1, 3, 4. After dwelling with much earnestness upon the universality of the offer of redemption through CHRIST, and the efficacy of prayer in the extension of Christ's kingdom, the Bishop referred to the work of the Society and the great need that existed for more Missionaries, and said the Bishops of India were calling for more men in beseeching terms, and begged our prayers that more labourers might offer themselves. Referring to the position which the Church held to the world, his lordship remarked, that seven out of every ten of the world's inhabitants were ignorant of CHRIST, having never heard the message of salvation. Alluding to the contributions made for Missionary purposes by the representatives of every form of Christianity in Great Britain, the Bishop said, that although the income of this country was 600 millions per annum, yet less than one million was offered for Missionary purposes.

The Archbishop of Canterbury was the celebrant at the Holy Communion, and with him were associated the Bishops of London, Rochester, Hereford, Carlisle, and Llandaff. There was a large number of communicants.

On Thursday evening, June 17, there was a Special Service at Westminster Abbey, the musical portion of which was beautifully rendered by the choir of the Lay Helpers' Association for the diocese of London, whose valuable services were, as usual, freely given. The sermon was preached by Dr. Caldwell. The congregation was large.

REPORTS RECEIVED.

Reports have been received from the Rev. A. D. Lockhart of the diocese of *Montreal*; T. E. Sanders of *Huron*; W. Netten of *Newfoundland*; T. Cook of *Ruperisland*; J. S. Turpin of *Sierra Leone*; G. Laurence of *Capetown*; C. Taberer of *Grahamstown*; S. M. Samuelson of *Zululand*; J. Gordon of *Kaffraria*; R. J. French of *Mauritius*; Tara Chand, W. Drew, F. Kruger, F. R. Vallings and J. C. Whitley of *Calcutta*; F. W. Abé, Ah Luk and C. S. Bubb of *Labuan*, and J. C. Betts of *Sydney*.

MONTHLY MEETING.

THE Monthly Meeting was held on Friday, June 18, at 19, Delahay Street, the Bishop of Goulburn in the Chair. There were also present the Bishop of Melbourne, P. Cazenove, Esq., F. H. Dickinson, Esq., Sir C. O. Hobhouse, Bt., *Vice-Presidents*; Rev. B. Belcher, A. Blomfield, W. Cadman, B. Compton, Dr. Currey, J. W. Festing, G. Frere, Esq., Rev. J. Monkhouse, E. J. Selwyn, General Tremenheere, W. Trotter, Esq., Hon. W. Walpole, *Members of the Standing Committee*; Rev. C. A. Berry, H. Bigsby, W. Blunt, T. Brutton, J. W. Buckley, C. Bull, J. Cameron, Esq., F. J. Candy, Esq., Rev. H. N. Collier, Dr. Deane, T. Edge, Esq., Rev. J. J. Elkington, R. L. Given, C. D. Goldie, J. Bass Hanbury, Esq., Rev. J. J. Hannah, J. W. Horsley, H. Housman, W. W. Howard, G. M. Johnson, T. Kirk, Dr. A. T. Lee, H. Mather, H. D. Pearson, R. Pryor, Esq., Rev. C. Wyatt Smith, J. H. Snowdon, J. H. Worsley, and C. H. E. Wyche.

1. Read Minutes of last Meeting.
2. The Treasurers presented the following Statement of the Society's Income to the end of May :—

A.—Monthly Abstract of RECEIPTS AND PAYMENTS.

I.—GENERAL FUND, at the disposal of the Society. II.—APPROPRIATED FUNDS, administered by the Society. III.—SPECIAL FUNDS, not administered by the Society, but transmitted direct to the persons named by the Donors.

January—May, 1875.	1. Subscriptions, Donations, and Collections.	2. Legacies.	3. Dividends, Rents, &c.	Total RECEIPTS.	Total PAYMENTS.
	£	£	£	£	£
I.—GENERAL	11,596	3,032	1,964	16,592	31,464
II.—APPROPRIATED . .	1,970	—	1,288	3,258	3,057
III.—SPECIAL	6,578	—	836	7,414	7,724
	20,144	3,032	4,088	27,264	42,245

B.—Comparative Amount of RECEIPTS at the end of May in five consecutive years.

	1871.	1872.	1873.	1874.	1875.
I.—GENERAL.					
1. Subscriptions, &c. . . .	£9,151	£10,461	£10,157	£10,428	£11,596
2. Legacies	5,410	3,451	5,826	9,792	3,032
3. Dividends	1,373	1,355	1,440	1,970	1,964
	15,934	15,267	17,423	22,190	16,592
II.—APPROPRIATED	2,814	8,906	2,658	5,534	3,258
III.—SPECIAL	2,915	3,668	4,266	9,030	7,414
TOTALS	£21,663	£27,841	£24,347	£36,754	£27,264

3. The Bishop of Melbourne obtained leave to withdraw the motion of which he had given notice.

4. On the proposal of P. Cazenove, Esq., seconded by Rev. C. Bull, the Secretary received the congratulations of the Society on his appointment as Prebend of Oxgate in St. Paul's Cathedral.

5. Resolved that the Rev. J. Storrs, who has for many years been a clergyman in the diocese of Nova Scotia, receive, in consideration of the peculiar circumstances under which he took charge of his parish in Nova Scotia, of his long service, and of his rendering such services as he may be able to the Society as Deputation, a pension of 50*l.* per annum.

6. On the recommendation of the Board of Examiners, Mr. J. S. Chater, of Blackemton, Devon, was approved as schoolmaster and lay-assistant at Springvale, Maritzburg; Mr. F. S. Barrow for similar work in Pongas, Newfoundland; Messrs. Mongoschis and Isaacson, of St. Augustine's College, for work in India, and Messrs. Fuller and Dickenson, of St. Augustine's College, for Missionary work, and Rev. W. F. Adey, B.A., for work in India.

7. Resolved that the seal of the Society be affixed to certain transfers of stock for Newfoundland College Endowment, and the Saskatchewan Bishopric Endowment Fund.

8 Resolved that, subject to the approval of Bishop Rawle, the Rawle Scholarship in Codrington College, Barbados, be divided into two Scholarships.

9. The Secretary, on behalf of the Standing Committee, communicated to the Board the following resolution which the Standing Committee had passed :—

“That, with a view to the evangelisation of India, a large increase of the Episcopate is, in the opinion of the Standing Committee, urgently needed ; and that this increase should be effected by the appointment of Missionary Bishops to exercise authority, within certain territorial boundaries, over Missionary Clergy and their congregations only.”

10. The Secretary announced the death of the Rev. C. Warren at Tounghoo, in Burmah, in which country he had laboured with much devotion for eight years.

11. The Rev. C. Bull proposed, and Rev. C. D. Goldie seconded :—

“That the Standing Committee be requested to take into consideration the subject of improving the publications of the Society.”

To this the Bishop of Melbourne moved the previous question, which, on a division, was lost, and the original proposal was carried.

12. The Rev. W. Blunt proposed, and Dr. Currey seconded, the following motion, of which he had given notice :—

“That it be referred to the Standing Committee to consider and report to the Board on the following proposed alterations in Bye-laws V. and VI. :—That other members of the Standing Committee, not exceeding twenty-four in number, shall be elected by the Society out of its incorporated members. It shall be the duty of the Standing Committee, when recommending the names of persons for such election, to frame their recommendations, so far as they shall find practicable, with a view to one half such non-official members being qualified, by personal acquaintance with some colony or dependency (or by residence in foreign parts) to aid the Society with counsel and information concerning its foreign work.

“VI. For the third word ‘the’ substitute ‘such.’”

The motion was accepted.

13. The Rev. J. E. Marks, who had just arrived from Mandalay, gave an account of the work of the Missions in Burmah.

14. The Secretary read a letter from the Bishop of Saskatchewan, dated St. Andrew's, Manitoba, May 17th, and giving an account of the Visitation which he had made in his diocese during the past winter.

15. Resolved that the Secretary be requested to communicate with the Archbishops of Canterbury and York in reference to the observance of a Day of Intercession during the present year.

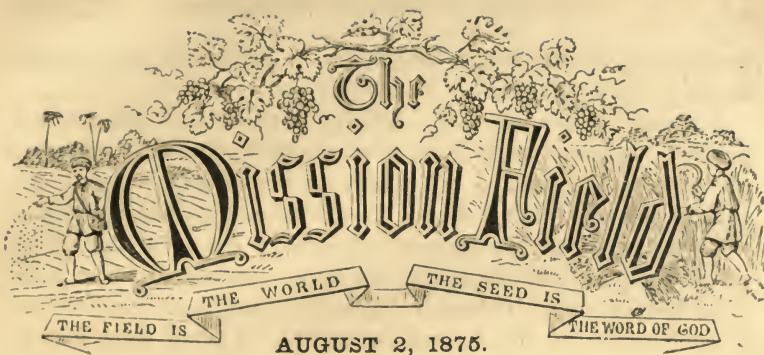
16. All the members proposed in April were elected.

17. The following were proposed for election at the Meeting in October :

Rev. J. G. Brine, Lower Hardres, Canterbury ; John Ribton Garstin, Esq., Greenhill, Killiney, County Dublin ; Rev. Julian Moreton, Chaplain at Pulo Penang ; Rev. T. Price, Selly Oak, Birmingham ; Rev. C. L. Engstrom, Bromley, Kent ; Rev. G. M. Johnson, St. John's, Newfoundland ; Rev. H. B. Burney, Norton St. Philip, Bath ; Rev. G. E. Willes, Christ Church, Epsom Common ; Rev. David Long, St. Andrew's, Croydon ; Percival Spurling, Esq., 7, Vanbrugh Park, Blackheath.

Notices have been received of the following Legacies :—

	£	s	d.
Miss Ellen Sophia Butcher, Stroud (contingent).....	400	0	0
Mrs. Jane Barton, Weston-super Mare, one-ninth of residue			
Herman Storme May, Esq., M.D., Exeter.....	200	0	0
Mrs. Mary Price, Woodhatch, Reigate....	100	0	0
Rev. George Ainslie, 75 Denbigh Street, Pimlico	100	0	0



NOTES FROM THE BISHOP OF SASKATCHEWAN'S JOURNAL.

JANUARY TO MAY, 1875.

MY journey from Red River to the Saskatchewan commenced on the morning of the 28th of January. The route I selected by Lakes Manitoba and Winnipegosis is much longer than the one across the plains to Carlton, but it has this great advantage over the latter, that the trees that line the banks of the rivers and the margin of the lakes afford the traveller a very desirable protection in camping, and supply an abundance of wood for the camp fire. The distance was fully 800 miles to the nearest Mission-station in my own diocese, and the journey had to be accomplished in the depth of one of the most severe winters experienced in the North-West for a long series of years. My course lay through the diocese of Rupert's Land for about 700 miles, and I was happy to have an opportunity of undertaking a commission for my old and valued friend the Bishop of that diocese to hold visitations and confirmations for him in the different Missions along the route. I had a most interesting series of confirmation and other services at Oak Point, Swan Creek, Manitoba Post, Fairford, Shoal River, Cedar Lake, The Pas, Cumberland House, and Sturgeon River, full details of which, and also of the visitations held in his name, were duly sent to the Bishop of the diocese. Some of these places are well-known Mission-stations of the Church Missionary Society, others are localities where numbers of the native population, trained at Red River by the Missionaries of that Society, have recently settled. In the latter case the people seemed to regret very deeply the loss of religious privilege they had sustained by leaving the Mission stations, and many of them expressed their

feelings of gratitude to the Society for its unwearied and generous efforts in their behalf.

DETAILS OF TRAVEL.—The cariole in which I travelled was a light oak sled, with parchment sides, drawn by four dogs trained to the work. The baggage and provisions were drawn on two sleds, each having three or four dogs. Each train was in charge of a man who walked or ran by its side—the one in charge of the cariole being also guide and overseer of the party. From Red River to the Pas I had as guide Mr. Joseph Monkman, junr., and from the Pas to the Nepowewin, Mr. George Baillandine. I found them both to be active vigorous men, thoroughly competent for the work. The dogs were fed with pemmican or white fish,—two pounds of pemmican or two fish being the allowance for each dog in the twenty-four hours. The food was given in one meal in the evening, when the day's work was over. The dogs were of a very hardy breed, and are invaluable to the traveller in the midst of the trackless wastes of snow in these northern regions. As a rule, they are quiet enough in camp during the night, the hard work of the preceding day insuring them sound sleep in their couch of snow; but sometimes they are troublesome. I remember one night when a large number belonging to some Indians who were camped near to us joined our own. There were between thirty and forty altogether. They kept up a loud howling at short intervals for several hours—all howling in chorus together, each dog seeming to do his best to add to the general effect. The noise was something wonderful, and sleep altogether impossible.

In forming our camp for the night we halted towards sunset—the guide selected a suitable spot—the men then cleared away the snow from a space of about twelve or fourteen feet square, using their snow shoes instead of shovels; the ground was then covered with dry reeds or branches of the pine-tree, a good supply of firewood was cut and carried to the camp, a huge fire made with dry logs about twelve feet long, tea made, provisions cooked for our evening meal, the dogs fed, buffalo robes and blankets were then spread on the pine branches for our bedding, evening prayer was said, and then we went to sleep with no roof above our heads but the blue canopy of heaven, studded with myriads of stars that shone down upon us through the openings between the tall dark pine-trees with a piercing brilliancy peculiar to the climate of the North-West. We had no watcher but Him who keepeth Israel, and who neither

slumbereth nor sleepeth ; and if at any time a sense of danger, or of utter loneliness pressed heavily on the mind, it was in a moment dispelled by the memory of those grand old words uttered by the voice of inspiration thousands of years ago, "The eternal God is thy refuge, and underneath are the everlasting arms."

The cold was generally intense, frequently 35° to 50° below zero. At daybreak on February 23rd, it reached 41° below zero when we camped in the woods on the banks of the Lower Saskatchewan.

We sometimes travelled on the lakes, at other times along the course of rivers, and again through the woods. The lake travelling, as a rule, was very rough. The surface was uneven from snow drifts and masses of ice, so that the cariole was often tossed about like a boat in a rough sea, and not unfrequently was upset altogether. Sometimes when the wind was high the cold was very severe, and the drift so dense that we could not see more than a few yards from the cariole. Our course through the woods was rendered difficult by the track being so badly formed. At Duck Portage, along the north-western shore of Lake Winnipegosis, we passed through a dense wood of pine, balsam spruce, juniper, poplar, and birch. The track was narrow and uneven, and our progress much impeded by heavy drifts of snow and fallen trees. We crossed at intervals small lakes, the level surface of which afforded us a temporary relief. Some of these lakes presented a very pleasing picture to our view. All round the shore the sombre hue of the pine-trees contrasted strikingly with the pure white sheet of snow on the ice, while the bright rays of the sunlight would sometimes appear to be thrown back from the myriads of snowy prisms in all the varied colours of the rainbow.

The journey along the course of the Saskatchewan was somewhat varied. The lower or eastern part of the river runs through a marshy country, where amid the intense cold of February, the eye rested on nothing but the tall yellow reeds that stretched for miles on every side—certainly a more dreary scene than this it has never been my lot to look upon;—but west of Cumberland, and as I approached my own diocese, the scenery rapidly improved. The river banks were high, and in many parts well wooded ; the weather also became milder, and we made good progress, though the snow was very deep, and at many of the bends of the river vast piles of broken ice and snow caused delay. I passed into my own diocese of Saskatchewan at Birch Island, about half-way between

Cumberland House and the Nepowewin. Soon after this we met a party of Indian hunters. It was drawing near sunset, and they came with us to our camp, where I invited them to stay for supper, and to be present at evening prayer. After prayer I preached a sermon to them on the love of God in Christ Jesus. They were very attentive, and left me with many expressions of kindly feeling. Soon after this I arrived at the Nepowewin Mission.

THE NEPOWEWIN MISSION was established by the Church Missionary Society at a time when large numbers of Indians were accustomed to assemble near the site of the Mission to wait for the boats of the Hon. Hudson Bay Co.; hence the name of the locality—"Nepowewin," meaning the Standing Place. A change has, however, taken place. The Indians do not assemble there now in any number. About ten families of Indians and natives live near the Mission, and attend its services, while about sixteen families of Pagan Indians are regularly engaged in hunting within reach of the Missionary. There is an excellent Mission-house and chapel—the latter very neatly fitted up. The native pastor in charge is the Rev. Luke Caldwell, who is favourably known to many of the supporters of the Church Missionary Society in England, by his faithful services as a catechist or schoolmaster, both under Bishop Anderson and the present Bishop of Rupert's Land. I am sorry to say that I found Mr. Caldwell in very bad health. He had been in that state all winter, and in consequence had not been able to carry on the work of the Mission with regularity. Yet, I was glad to learn, that notwithstanding the weak state of his health, Mr. Caldwell had lost no opportunity of crossing the river to Fort La Corne to visit the heathen Indians when they came in to barter their furs. I stayed at the Mission five days, holding various services, and arranging for the formation of a Confirmation class. On Sunday morning there were thirty-two persons present at service—thirteen of them partaking of Holy Communion. In the afternoon the Sunday-school was reformed, with twenty-three pupils and five teachers.

Although the field of labour at the Nepowewin is at present very much less than formerly, yet I think the Church Missionary Society are acting wisely in not abandoning the Mission. A great change is rapidly coming over the country. The survey of the Canadian Pacific Railway is going on—new settlements are already being

formed—civilization is steadily advancing. These causes, combined with the gradual disappearance of the buffalo from the plains, will render it less difficult in the future than it has been in the past to collect the Indians as settlers on reserves; and I think the neighbourhood of Fort La Corne, or the Nepowewin, a very likely place for such settlement.

PRINCE ALBERT SETTLEMENT.—Leaving the Nepowewin, I crossed the South Branch of the Saskatchewan, and after passing through a beautiful section of country well covered with pine, poplar and willow, I reached Prince Albert Settlement, which is situate on the south side of the North Branch of the Saskatchewan. It is about sixty miles east of Carlton House, and about fifty miles west of Fort La Corne. The soil is well adapted for farming. The settlers, as a rule, have taken up their claims on the same plan as those of the Red River—the frontage being comparatively narrow, and the lots extending a long way backwards. In this way the frontage of the river is closely settled for about twelve miles. For five miles further on the land is all claimed, and building material laid on the ground, while a few families are already settled within three miles further to the west. The settlement thus in reality extends for about twenty miles along the river front. The present population is about 500. Of these, three-fourths, at least, belong to the Church of England. Many of them are old Red River settlers, who owe their religious training to the Missionaries of the Church Missionary Society. Some time ago, a number of them united in a petition to the Venerable Archdeacon Cowley, as the representative of that Society, requesting the services of a Missionary of their own Church—the Presbyterian Mission being the only one in the settlement at the time. I stayed a month at Prince Albert, holding Sunday services regularly in two large rooms. On Easter Sunday 110 persons were present at morning service—fourteen were confirmed, and twenty-five were communicants. Various business meetings were held on week days, relative to Church work. One of the settlers, Mr. Beads, gave up a part of his claim of land, in the centre of a settlement, as a site for a church. The people went to the pine woods, cut and squared the timber for the walls and rafters, and drew it to the site with their oxen—doing all this freely, as their contribution to the building; while Lawrence Clark, Esq., J.P., Factor at Carlton House, contributed 30*l.* or \$150 towards the work, and greatly aided

it in other ways by his advice and influence. I then entered into a contract for the material and labour required to render the church fit for service by the month of October next. The total cost will be about 350*l.* sterling, of which 100*l.* is contributed in labour and cash in the settlement, 150*l.* from funds placed at my disposal for Church Building, by the Society for Promoting Christian Knowledge, and 100*l.* from the Saskatchewan Mission Fund. The church will be forty feet long by twenty-four wide, with a chancel ten feet long by sixteen wide, making the length of the whole building fifty-two feet. The clergyman in charge of the parish, the Rev. J. Barr, will be supported at the outset chiefly from funds supplied by the Venerable Society for the Propagation of the Gospel, but partly by the contributions of the people themselves. The Society for the Propagation of the Gospel have acted in the most liberal manner, both in aiding the Episcopal Fund of my diocese, and supplying funds for the support of Missionaries. Their truly reasonable wish that in every Mission which they aid, the people should contribute up to the measure of their ability towards the support of their clergymen, will, I sincerely hope, be carried out in every part of the diocese of Saskatchewan. I think I can venture to assure them that no effort will be wanting on the part of the Bishop to secure so desirable a result.

Arrangements have been made for the building of a second church in Prince Albert Settlement, at a distance of seven miles from the first one. The people have already cut and squared the heavy timber for it. Ten chains of land fronting the river have been secured, the whole a free gift from two Churchmen—Mr. W. Erasmus and Mr. Demerais—making a most beautiful and eligible site for a church and parsonage, with land enough for a good farm. I trust the second church will be opened within a year from the opening of the first. This building will also be aided by the grant for churches made by the Society for Promoting Christian Knowledge, though the sum will require to be smaller than that assigned to the first church. The Society for Promoting Christian Knowledge has taken an active interest in promoting Church work in the diocese of Saskatchewan, which is shown, not only by the liberal sum it voted for the Episcopal Endowment, but by its grants for church building and the diffusion of religious knowledge.

There is every probability of a large addition to the population of Prince Albert Settlement within the next two years. Two mills,

I am informed, are to be erected there this summer—one a steam mill for grinding corn and sawing wood, the other a water-power mill for grinding. This will make quite a revolution in the aspect of the settlement, the dearness of flour and lumber having up to this time been a great drawback. The difficulty has hitherto been, not to raise wheat, but to get it turned into flour; not to find an abundance of wood, but to get it sawn into planks. That difficulty will now disappear. The country adjacent to Prince Albert—especially that section lying between the north and south branches of the Saskatchewan—is so admirably adapted for farming, and so free from the grasshopper pest that has done so much damage at Red River, that I firmly believe we shall have within the next two or three years ample occasion, not merely for one, but for several active Missionaries to do the work of the Church among the settlers.

INDIANS AT PRINCE ALBERT SETTLEMENT.—Large numbers of heathen Indians come in several times every year to the settlement, chiefly for purposes of trade. They camp there sometimes for two or three months at a time. The drums that they beat in carrying on their pagan rites are often heard throughout the entire night. Their presence affords an admirable opportunity of proclaiming amongst them the blessed gospel of Christ. The Presbyterian Mission does a good work amongst them, but “the harvest truly is plenteous and the labourers are few.” We must try here, as elsewhere throughout the diocese, faithfully to discharge our duty in endeavouring to bring the heathen to the knowledge of the Redeemer. The diocese of Saskatchewan affords at the present time by far the most important field for Missions to pagan Indians that the North-West Territories of Canada or Rupert’s Land can supply. The warlike tribes of the Plain Crees and the Blackfeet Indians have as yet been unvisited by the Missionaries of the Church of England. I trust I may soon have the happiness of recording the planting, west of Carlton, not only of Missions to settlers, but also of Indian Missions, and that the region of the Upper Saskatchewan may be the scene of the same abundant triumph of Gospel truth that has so signally, by the blessing of God, crowned the efforts of the Church Missionary Society in other sections of this great country.

NEW INDIAN MISSION.—A new Mission to the Indians has been recently formed by the Church Missionary Society, about sixty miles

north of Carlton House. It is under the charge of Mr. Hines, from the Society's Training School in England, assisted by Mr. George McKay, a native of this country, and formerly a student of St. John's College, Manitoba. I travelled as far as Carlton House, on the way to visit the Mission, when I was met by Mr. Hines with the intelligence that the Indians were mostly absent from the settlement he is forming, so it was decided to postpone my visit till the autumn. The object aimed at by Mr. Hines is to induce the Indians to take up claims of land and settle down to the steady work of farming. He has drawn up a number of excellent practical rules for the guidance of the settlers. From all that I can learn I think he is very likely to succeed in his efforts. I was told on good authority that he is rapidly gaining influence among the Indians.

THE EDMONTON DISTRICT.—I found I could not get to Red River in time for meeting of our first Provincial Synod on August 3rd, if I went to Edmonton this summer. The S.P.G. Missionary, Rev. Dr. Newton, will therefore go there at once and commence Mission work, and I will follow as soon as possible; and I hope that my next series of Notes will give a satisfactory account of the opening of the Church's work in that district of the diocese.

In a letter written to the S.P.G. on 17th May, 1875, the Bishop says :—

“I left Prince Albert on the 15th April to travel across the Prairies to Red River. The distance is about 600 miles. I was a whole month on the way. We have had a late spring and bad weather. My party had to camp a whole week on the bank of the South Branch, as the frost and snow prevented the horses from travelling. We had to ford several creeks and rivers in extemporised boats made of cart wheels lashed together and covered with untanned hides; but we got through all well, and I reached Winnipeg from the North within a few hours of Mr. Barr's arrival there from the South. I have no doubt Dr. Newton is also at Winnipeg, but at the moment when I write I have no means of being certain. They will both go to the Saskatchewan with the trader who brought us here. They will start in about a week. I commissioned an intelligent settler at Prince Albert to read Morning and Evening Prayer publicly on Sundays until Mr. Barr's arrival.”

With reference to Mr. Barr's Mission, the Bishop expresses his deep feeling of thankfulness that, “by the decided and liberal

action of the S.P.G., the Church is able without delay to lay hold of an opportunity that far surpasses in importance the estimate I had formed of it when I was in England."

We may remind our readers that the Bishop is anxious for contributions for three distinct purposes. (1) The endowment of the bishopric, as yet incomplete. (2) The advancement of Missions generally in the diocese. (3) A residence which could now be erected near Fort Carleton at a cost of 500*l*.

SOME ACCOUNT OF THE BAROLONG—A SOUTH AFRICAN TRIBE.

BY REV. G. MITCHELL, MISSIONARY AT THABANCHU.

PART I.

THE Barolong live at Thabanchu, thirty-six miles east of Bloemfontein, the principal town and city of the Orange Free State. Thabanchu is the name of a magnificent mountain near a small stream called the Modder River, which forms a portion of the boundary line between the Barolong country and that of the Boers. It is at the foot of this mountain that the town of the Barolong is situated, which, with the adjacent villages, is the second largest native town in South Africa, being about two miles in diameter.

The chief, Moroka, went to reside at this place about forty-three years ago. Formerly he with his followers lived some distance away in the interior of Africa, north of the Vaal River. The occasion of the migration to Thabanchu was the incessant wars that were being waged on all sides at that time by a tribe called the Mantatus.

Moroka's people in the town, and in the villages scattered throughout his territory, may be reckoned at about 14,000. Of these, 600 adults are consistent Christians of the Wesleyan Society, and 100 adults more are members of the Church; and 700 others may be said to be more or less under Christian influence. It was in 1865 that the Church sent a mission to them, and about fifty-three years ago that the tribe was first visited by ministers of the Society of Methodists. The latter ministers were principally influential in the migration of the Barolong to their present place at Thabanchu.

The Barolong are only one tribe of many others of different names, who have evidently descended originally from the same stock.

This would appear from their knowledge of one another, and constant intermarriages; their general likeness to one another in *physique*, in language, manners, and customs; and also in their stories and traditional literature. These several tribes, spoken of collectively, are called Bechouna; *i.e.*, those who are like to one another, as above described. These Bechouna tribes seem to have been neighbours in former times, and to have occupied a tract of country bordering on the great desert, and reaching from the banks of the Vaal River to that of the Zambezi. About fifty years ago, however, many of them were conquered and rooted out by the superior force of their enemy, the Mantatees. Hence Moroka with his people fled to Thabanchu; Moshesh to Thababosigo; and others to other parts, as places of safety and refuge. These chiefs, fleeing south, met with the advanced guard of the Europeans, and have since been fortunate enough to fall under the protection of more civilized governments. The Basutos are now British subjects; and the Barolong, although still independent in name, are nevertheless surrounded on all sides by the territory of the Orange Free State, and so live in peace and security.

The Barolong are especially a pastoral people; loving their cattle as much as their own children. They are of a mild, peaceable disposition, and of average intelligence. They are clever at barter, and in trade. They are hospitable among themselves, and entertain strangers freely. They are also subservient to one another, and seldom quarrel; and, when known, they are far from being a disagreeable people to live among, as some persons would have us think.

The government of the Barolong may be called patriarchal. All the people call the chief father; and all the cattle and things that they possess belong to him, according to their laws: and the chief calls all the people, without distinction, his children; and, on special occasions, expects them to support him with cattle, or money, or corn, as the case may require. He also, in emergencies, acts as their chief priest, captain-general, lawgiver, and judge. He sits daily, the whole day, in his court, to hear and decide cases that may be brought before him, filling up the spare time by some manual employment, such as sewing, and cutting out karosses.

The chief, however, beyond his official position, as above described, takes very little trouble in the government of the people. This burthen is borne principally by the petty chiefs and inferior

heads of families. The petty chiefs act as the lords over their own part of the country or town, being in subjection to the great chief; and the heads of families, or inferior chiefs, act as the magistrates of the petty chiefs: they being in subjection both to them and the great chief. By this chain of management, the chief governs and influences his whole tribe; and by it sends and receives all messages, and informs himself daily of what is transpiring in every part of his country. The Barolong have no constitution corresponding to our parliamentary system. When, however, a question of national interest arises, the chief calls together the whole tribe. The day is fixed; but the business of the meeting remains a secret until the tribe has assembled. Then it is published by a principal counsellor; and the petty chiefs stand up in order, according to their rank, and express their several opinions upon it: only one stands up at a time, and no one is allowed to speak twice on the same occasion. The speaking may go on for three or four hours, until the chief is tired, or has heard enough. Then, after the last speaker, he will interpose; in a few words thank them for their counsel, and, after a short pause, decree what every one must do, or proclaim what he himself purposes doing, as the case may be.

In these assemblies, the people cluster together behind the chief, sitting on the ground; and ranging themselves in the shape of a semi-circle. They observe great quietness, and generally good order. When a speaker is happy in his remarks, the people shout out at once *ngoafuo*, i.e., hear! hear! and when the chief closes the session, he invariably says "*pula*" (rain), to which the people loudly respond "*pula!*"

As regards the judicial system:—The court of the chief is the great court, and court of appeal; but every petty and inferior chief has also his court. When, however, a case arises which cannot be settled by an inferior chief, it is taken to the petty chief, and, in case satisfaction cannot be had there, it is sent to the court of the supreme chief. The chief's prime minister, or spokesman, then appoints a day of hearing; the petty chiefs, or judges, are summoned, and also the witnesses. When all is ready, the chief takes his place in the midst of the judges, and the complainant is called upon to state his case; in like manner also the defendant, and afterwards the witnesses. No one seems to be allowed to act as an advocate, but cross-examining and cross-questioning is frequently

resorted to. When a case has passed through this phase, each of the judges delivers his opinion, sitting. When all have had their say, the chief declares the award, or punishment, as the case may require: and from his sentence or judgment there is no appeal. While the court is sitting, the greatest decorum is observed; but freedom of speech is encouraged, and every effort is made to arrive at the truth. If a witness happens to be absent, a case will be postponed until another day, in order that his testimony may be had. I need hardly say that a native always pleads "not guilty," except when he has been caught in the very act.

The next officer below the chief is called the chief's companion, and acts as his prime minister. This man is always chosen by the chief himself. His functions are to declare the chief's sentiments on certain public occasions—to be his mouth, as they say; to manage the chief's business at public feasts; to keep the chief informed of what takes place in all the country; to act as the chief's advocate in supporting his authority; to advise the chief; to receive and arrange for him all complaints and cases which require judgment upon them; and, if necessary, to chastise the chief's children. This official, while in office, next to the chief, is the most important man in the whole country; and, when the chief goes on a journey, he it is who must act in his name until he returns, and to whom all must be subject, even the chief's sons. His position, however, has one drawback—he must never leave the court oftener nor longer than he can help, but must remain there from morning till night; and, when the chief is at home, must always be with him, and follow him wherever he goes. He never can have what we call a "holiday."

The public service of the Barolong is peculiarly native. It is regulated thus,—every male child of the chief is made captain of the children of his own age, and as he grows up, has to form them into a regiment, and teach them the arts of war, and obedience to his commands. Hence the heir on becoming chief, has always his own regiment, which must remain attached to him as long as he lives; in case he dies, it is mingled with that of his successor. Hence every man in the whole tribe belongs to some one or other of the regiments of the children of the chief, or, in case the chief is a young man, to those of his younger brothers.

On these children becoming young men, they are called out with their regiments to render public services, such as, to dig and sow the

chief's gardens in the spring, and to hoe them in the summer. After these acts of service, they are usually regaled with meat and beer. They are also liable to be called on to act as the chief's police, to go and seize the cattle of some defiant petty chief, or to catch a thief. In time of war, they must patrol between the cattle of their country and the enemy's camp, and watch night and day so long as the war lasts. But on becoming men, *i.e.*, so soon as they can show anything worth calling a beard, their period of servitude ends; then they may remain at home as men, or claim to be led forth to war with the elder regiments, and so take a part in the defence of their country.

A very curious custom still remains in force among the Barolongs at Thabanchu, the custom of guarding the chief in time of war or tumult. When any refractory petty chief is inclined to be pugnacious, the chief calls on all loyal subjects to go forth and guard his houses, and all the entrances to them. The first night all must remain on guard and watch together, but afterwards the army is divided, and one part portioned off for the day, and the other for the night. The rebel also adopts the same precautions. This will go on for three or four days. In the meantime negotiations are set on foot, and a pound or two of powder distributed among the warriors, which helps to keep up excitement. By and by the offender will be persuaded to go and asks the chief's pardon, who will merely impose a fine of a couple of oxen. But if a soaking shower of rain happens to fall, the brave warriors, whether guarding by day or by night, will leave their posts, and the whole thing will be brought to a peaceable conclusion much sooner.

A native town, at first sight seems to have been laid out and built without any design at all. Two things, however, are absolutely necessary; viz., rising ground and a good fountain of water. All Barolong towns are built on the tops or slopes of hills, and a most necessary appendage to them is the cattle folds. When a family goes to reside in a new locality the first thing to be thought of is as to where the cattle fold must be built; and when this has been done, the houses must be erected round about, with the doors facing it. If other families go to settle on the same hill they will build in the same way, forming a circular row of houses with the cattle fold in the centre, going near to or farther from their neighbour just as it pleases them. When many families have been added to these, and the town has become large, it presents a most irregular appearance to a stranger,

all the paths, whether broad or narrow, being intricate, and most bewildering from the incessant divergences and bifurcations.

Every native town has its public court. If it is that of an inferior chief, it will of course be a small one, but if the petty chief or great chief lives there it will be much larger. This court may be described as a high semi-circular hedge with a wide entrance. The hedge is made of long stakes and brushwood; the bushes being laced in laterally so as to carry off the rain water, and the top of the hedge is made to lean forward so as to provide a shade even in the middle of the day. These courts are the public places of the villages for the men, where they work, or bask, as they please; where all public business is transacted, such as feasts, weddings, dances, and hearing of cases, and where the Missionary calls the people together to preach to them the things concerning the Kingdom of Heaven and our LORD JESUS CHRIST.

A native house is a very ingenious contrivance, which takes about a year in building. When a house must be built, the women begin by preparing red soil and cow-dung, of which they make the clay. They commence with the doorway, and in building the wall, which is circular, they add every day a little more clay as the last layer gets dry. The wall is generally about three inches thick, four feet or five feet high, and fourteen feet or so in diameter, and it is made to taper inwards towards the top. The roof is done by the men. First the trunk of a tree is set up in the centre of the house, and a row of poles is placed on the entrance close to the wall; and these again are surrounded by another row of poles about four feet beyond. The rafters of the roof are then laid on, converging together at the upper end, and at the lower lying on the two rows of poles outside the house. The weight of the roof is borne up by the central pole, and the rows of poles outside the house. The wall bears no weight at all; it can be removed at any time without in any way injuring the roof. After the rafters have been properly tied, the women put on the roof thick layers of grass, which they cover with thatching. When the house is finished it has the appearance of a large corn stack, the eaves serving as a veranda. The veranda protects the wall from the rain, and serves as a lumber room behind the house, and as a Barolong parlour in front, where the ladies can shelter themselves in wet weather, or bask in the shade in the middle of day.

The furniture of a native house consists of one or two huge clay

bottles, which, in order that they may not burst when filled, are girded about with strips of cow-hide, and that they may be preserved from damp, are built on a number of little Norman arches. These bottles are the granary or corn-bins of the Barolong; they can stow away in one of them fifty or sixty bushels. The only other furniture I need mention is a large clothes-rail; on this is hung all the clothes and karosses of a whole family both for winter and summer use, as also their bed-clothes during the daytime.

A Barolong kitchen and back yard, or the outer and inner court of a native's house, are made by surrounding the house with a fence. The front part is usually of long reeds set upright and sewn together to stays running round the inside, and the hinder part is usually of stone, the two meeting in the upper segment or arc of the circle. Hence the court and yard may be smaller or larger in proportion as the compass of the fence has been taken nearer or farther from the house. In the back yard a few peach-trees are usually planted; and it is there also where newly-married people have at first their sleeping apartments. The back yard is strictly private. The outer court or front part is used as a kitchen and common room, having a fire-place on both sides of the entrance. These fire-places are usually a slight hole in the ground nicely paved, and are placed on each side of the entrance in order that, whichever way the wind comes, the fire may be sheltered from it, and not blown about to the danger of the whole premises.

The vessels of the Barolong are mostly only of three shapes though of different sizes. Their water mugs are large spherical-shaped vessels made of clay and hardened by the sun and a little fire; their dishes are made of wood and are oval in shape; their milking vessels, are made in the same way as their dishes, only they are much longer and deeper; their cooking pots are now European and of iron. Formerly they ate with their hands; but spoons have now quite superseded that custom; and cans, and basons, and kettles, &c., are fast setting aside the older fashioned utensils.

The staple food of the Barolong is Kafir corn. They, however, grow besides, pumpkins, maze, melons, a kind of sugar-cane, beans, and wheat, and some of them now also potatoes. From these the women are clever enough to prepare and produce a great many varieties of food, bringing forth a fresh dish according to the season. In summer fresh and sour milk are the principal condiments: in the autumn pumpkin is the principal seasoner: and in winter meal is

made into paste and leavened before it is cooked and made into porridge. The names of dishes are legion, which are chiefly produced by mixing one thing with another. They never use salt except with meat, nevertheless, there is no dish which a European cannot eat, and thoroughly enjoy.

The Barolong only cook once a day as a rule, *i.e.*, in the evening. And with them this is the only time of day for dining. Nevertheless, they do not always strictly adhere to this rule, especially if they are at work, and their wives are good-humoured and obliging. They are very clean in their culinary department, always washing their hands, and seeing that the pots and dishes are scoured quite clean.

The Barolong usually keep their cattle, and sheep, and horses at their farm or cattle post. And there is also a small tumbledown house and a kraal. The former in outward appearances is like a large haycock, the latter is an inclosure made by a wall four or five feet in height. It is in this kraal or open inclosure where the cattle lie down, and in this house where the herds sleep. Neither are very comfortable places in any sort of weather. In wet weather the house leaks, and the kraal is knee-deep of mire; when the dry season sets in this mire is dug out like turf, and placed on the wall of the kraal to dry. When dry it is burned as fuel. The Barolong and European farmers in the Orange Free State burn nothing else. Wood is very scarce indeed, and is only to be procured in Bloemfontein, and some other European towns, where it is sold for 5*l.* or 7*l.* a load, about as much as one cart-load.

Besides the cattle kraal (which may also serve for sheep or horses) one for calves must also be near to that of the cows. Here the calves are folded at night, and in the morning until the cows are away out of sight at the pasture. When the cows must be milked the hind legs are tied, and then the calves are let out, one at a time, which go and get a good suck first: then when the mother has "let down" her milk, the calf is pushed on one side, and the cowherd takes what he wants, and afterwards the calf finishes the rest.

When the milking is over the milk is poured into a skin sack which hangs on a pole in the sun. In this the milk goes sour and curdles, and the whey is allowed to run off by a small hole at the bottom of the sack. Whey is thus let off and milk poured into this sack day after day, until the sack is full of curd, and then it must be taken home to town for family use. This curd is what is called thick or sour milk, and right good it is.

I need hardly say that lambs and kids, while young, are kept in the kraal in the day time, the same as the calves, while the dams are away at pasture. The reason for this in this case seems to be to protect them from the carnivorous birds, and also to prevent them from hindering the dams in search of pasture.

The ploughed lands, or gardens of the Barolong lie two or three miles outside the town, in an immense valley which half encircles it. These are sown and dug over in the spring after the first rains. It is to be noticed that they sow their gardens first, and afterwards dig or plough in the seed. When the corn is a foot high it is hoed. After this nothing more is done until the harvest. (The whole time between seed time and harvest occupies about seven months.) At the time of harvest a threshing place is made. A piece of hard ground is chosen about sixteen feet in diameter and cleared of the surface soil, and then smeared with clay made of soil and cow-dung. The floor being dry is ready. Now the reaper goes forth with a sickle and a basket: she merely cuts off the heads of the corn, and leaves the straw or stalks standing. When the basket is full of the heads they are poured on to the floor. The reaper continues her work until the floor is full. Then she invites two or three other women, and all commence thrashing the corn. This they do with long straight sticks, beating all together to the time of some tune, and moving round and round the heap. The corn being very dry soon leaps out of the sockets, and then the empty heads are cleared away. Afterwards they begin to winnow, lifting up the corn in small baskets as high as they can, and pouring it out on another side of the floor. The wind blows away the chaff as the corn falls down; and when it is dressed sufficiently well, leather sacks are brought and filled with it, and are taken home either on pack-oxen, or in waggons. The corn is poured into those large bottles or bins (of which I have spoken), and when they are full they are sealed up with clay to keep the corn from a small insect which is very destructive. This is how corn is thrashed. Maze, however, is dealt with in another way; it is beaten out with small stones, but winnowed in the same way as corn. No use is made of the stalks of maze or of corn, except that the women sometimes gather them into large bundles and take them home for fuel, or the under layer of the thatch of a new house.

In former times the women used to dig, sow, hoe, and reap their gardens alone. The men, however, now help them in all

those branches of work, and sometimes, as many have European ploughs, even plough the whole of their wives' gardens for them. The gardens may be said to be the special charge of the women as well as cooking and taking their part in building the houses and keeping the courts in repair: they bear all heavy burdens on their heads, and sling their children on their backs in a large pocket-like place made by tying the two fore-legs of a sheepskin round their necks, and the two hinder ones round their waist; the little child's head may be seen peering up behind the mother's neck.

In former times the men had to dress the skins, cut them out, and sew them, with a straight awl, and thread made from sinew of animals, into night-caps, karosses, and other wearing apparel both for themselves, their wives, and their children. But skins being now much more scarce than they were formerly, many women wear European clothes, specially those who have become Christians, putting on the kaross merely at nights or in cold weather, or when going from home. Consequently many men are now relieved from preparing and making clothes for their wives, the wives buying the stuff and making them for themselves. Hence the men now help the women much more than formerly, having more time, and spend less time at home, and more in the garden and among their sheep and cattle. These latter are their especial charge: the women having nothing to do with them: and they are as fond of them, really, as their wives and children.

All the men, even the heathen, dress much in the same way as Europeans now, and the native Christian women imitate their European sisters, only they wear a handkerchief on their heads instead of a bonnet.



MADAGASCAR.—DEATH OF REV. G. PERCIVAL.

WRITING from Antananarivo on April 12, Bishop Kestell-Cornish had the painful duty of informing the Society of the death of the Rev. G. Percival, who since 1872 had been in charge of the Mission at Tamatave. He made the journey to Antananarivo in March, in order to attend the Bishop's Synod, and seems to have suffered severely from fever on his way up to the capital, but he rallied and appeared in much better health before

he left. Nevertheless he died on his way back to the coast. The Bishop says :—" Poor Dr. Percival seemed so well when he left us that although I very much wished him to remain longer with us that he might lay in a stock of strength for the long journey down to Tamatave, I did not under the circumstances feel justified in detaining him, because I knew that he had many matters to arrange at Tamatave before he sailed for England, and he had made up his mind that he ought to go. Mrs. Kestell-Cornish and I accompanied him a few miles on his road on Wednesday, March 31, and when we wished him good-bye, he was apparently in good heart, and so much better than he had been that we felt no anxiety about his journey.

" I need hardly express a hope that everything will be done that can be done by your Committee to smoothe the hard path of the poor widow and her two fatherless daughters, for I know how forward they always are to sympathise with such bitter suffering and sorrow, and I commend them with confidence to your most tender consideration.

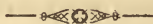
" Batchelor has to-day started for Tamatave with full power to arrange everything for the early departure of the family by whichever route they may choose, and to take charge of the Mission at Tamatave. For the sake of the work I venture very earnestly to press upon you the urgent necessity of sending out as soon as possible more men."

Archdeacon Chiswell's letter gives fuller details, and from it we take the following account of the death of his brother Missionary :—

" I must give you the painful narrative as connectedly as I can—for the blow to the Mission and to ourselves has been so heavy we can scarcely collect our scattered thoughts. I have already told you how wretchedly ill he was looking when I went out to meet him on his coming up to attend the Synod. He had been suffering from fever all the way from Andovoranto, and could travel only slowly. After his arrival here, however, wholesome food, rest, and intercourse with his brother Missionaries wrought a most marked change in him,—his spirits revived and his bodily strength increased ; and though he was far from well, he got much better. After the Committee Meeting on the 27th of March, when we determined to send him and his family home, neither mind nor body was at rest. We all

urged him to stay here longer and regain his strength more perfectly, but we could not prevail on him to do so; and he left us on Wednesday morning, the 31st, the Bishop and Mrs. Kestell-Cornish 'bringing him on his way.' When I said 'good-bye' to him the evening before, he seemed particularly cheerful and happy. Before he left he could not get the passports for his men, owing to a pressure of business at the Government office, so Mr. Batchelor got them for him the day after, and sent them after him by a special messenger. The report this man brought back caused us all a good deal of anxiety about him. He found him two short days' journey from the capital, prostrate with fever, but still travelling, though slowly. Knowing how severely he suffered from fever, it was a matter of the deepest regret with us all that we could not prevail on him to take quinine,—our most earnest appeals in this direction were quite unsuccessful. We most anxiously awaited further intelligence, but none was forthcoming till last Saturday, when Captain Larsen, formerly of the *Eliezer*, arrived at the capital, and brought the sad news, that on the previous Monday, about 9 A.M., he met the dead body of our brother a short distance west of Andovoranto. He had died on the way. The Captain was most kind, and deserves our grateful thanks for his kind action. He at once (after seeing the body carefully attended to) sent a messenger to Andovoranto to prepare the Mission to receive it, and a swift messenger to Tamatave, to a mercantile firm there, to break the news gently to his widow, before the corpse appeared."

During the time Dr. Percival had been in charge of Tamatave, he had worked with great zeal, and his reports, it will be recollected, were always of a bright and hopeful character. He received much assistance in the schools from one of his daughters, who seems to have the gift of winning the confidence and influencing for good the Malagache children. He was, however, very much shaken by repeated attacks of fever, and at the Synod it was arranged that he should return to England in order to recruit his health; but the Master whom he had so faithfully and lovingly served called him to the better land.



THE REV. CHARLES WARREN.

THE Burma Missions and the Church in India have sustained a great loss in the sad removal by death of the Society's Missionary in Toungoo, the Rev. C. Warren. We must bow with humble submission to Him in Whose hands are life and death, and who doeth all things well ; but yet, humanly speaking, it seems as if Mr. Warren has been removed just when he was most wanted, and when his loss will prove the heaviest. I first met my dear colleague at St. Augustine's, Canterbury, in 1865. I had gone there to try to get some of the students to go back with me—for at the time that I had left Burma, Mr. Nichols's sudden death had removed the only other Missionary of our Church from that country. I was in the library of St. Augustine's with the Warden, who said to me, "There is Warren at work at the end of the room. You would find him a very valuable coadjutor, if you could induce him to go to Burma." I went up to him at once, and asked him if he would come to Burma. Without a moment's hesitation he replied, "Yes, I should be very glad ;" and on the completion of his course he was sent out to us, arriving in Rangoon in May, 1867. He at once addressed himself, with his characteristic quiet energy, to learning the language, and to the duties of the school. His steady earnest work soon made him a favourite with the boys and the teachers, whilst at the end of the year I was able to certify that he had made such good progress in Burmese that he might be presented for Ordination. He went up to Calcutta, passed an excellent examination, and was appointed by the Bishop to read the Gospel on his admission to the Diaconate.

Shortly after this I had to leave Rangoon for work along the Irrawaddy, and in Upper Burma. It fell to Mr. Warren to superintend the erection of the new buildings for St. John's College, and St. Mary's School, Rangoon. In all this work he showed great skill and energy, whilst his regularity and business habits made him very highly thought of by all with whom he had to do. When I was settled in Mandalay, Mr. Warren was appointed to be Minister of the Irrawaddy Stations in British Burma, as well as Principal of St. John's College. His work as visiting minister was greatly appreciated in Prome, Myan Oung, Hingadah, and other places, and the Bishop of Calcutta reported most favourably of the condition in which he found St. John's College. Mr. Warren

married in 1870 one who was a real help-meet for him in his work. The boys of the school speak most affectionately of her kind and gentle care for them in sickness: they love to tell how she learned their language, and taught them to sing the praises of God. The illness of the Chaplain of Rangoon threw much of his duty on Mr. Warren at the Town Church, and I know that many of the inhabitants of Rangoon would gladly have had him retained as their Minister.

After many years' neglect of the urgent calls which so many had made to our Church to commence Mission work in Toungoo, the Rev. Mr. Trew was sent by the Bishop into that district—and, as one result of his inquiries, Mr. Warren, after some time, was appointed to be the S.P.G. Missionary at Toungoo. With his wife and child he made the long journey by boat up the Sittang River, and on his arrival found himself surrounded by difficulties. These the good Bishop's visit in 1873 dispelled to a great extent—but still they were formidable enough to add considerably to Mr. Warren's anxieties. His work was threefold. First, as Chaplain to the English troops and Station, he had to do all that usually falls to the lot of one man, and is considered quite enough for him to do. Second, as Missionary to the Burmese—and for them he had direct preaching and services, and he also established a school for boys, which was very successful. He had arranged to open a Burmese Girls' School during this year. His third work was with the Karens, who, with steady, unswerving persistence, demand to be received into the English Church. These separate works, each more than enough for any one man, all devolved upon him, and were surrounded with difficulties and complications which greatly increased their arduousness. He entered upon this new field with energy and cheerfulness, and was working very hopefully, when it pleased God to call to Himself his dear wife, to whom he was so fondly attached—leaving him two little sons motherless. Though he bowed with sincere Christian resignation to this heavy bereavement, he felt the sad blow very deeply. "I am working very hard," he wrote to me, "to try to forget my great sorrow, but it will not leave me." His devotion to his work never flagged. The terrible famine caused by an invasion of rats over the fields of the Karens, and other causes, induced him to pay a visit to their hills. The rains set in sooner than usual, and poor Warren found himself in the mountains in a most unhealthy time. On his return to

Toungoo he had a very severe attack of fever. Just as he was recovering from this he was seized with an epileptic fit, from which he never rallied. Everything that medical skill and the kindness of many friends could do proved of no avail, and he quietly and peacefully sank to rest on the 3rd of June. He *sank to rest*. His eight years in Burma had been a time of real work, and latterly of *too much work*. He never spared himself or complained; but in his last letter, received by me on the day of the arrival of the telegram announcing his death, he begged me to try to get him help from England for his School and Mission work. "It is really too much for one," he writes, "and if I should break down!"

This good soldier of the Cross has died at his post, but his faithful, earnest, loving work will live. I would gladly tell of all his good qualities, of his kindness, his tact and his care for souls, and many in Burma would endorse all that I could say; but your space forbids.

His post is vacant, The work so earnestly, so hopefully begun is without a worker. Who will come forward for the work? Who will step into good Mr. Warren's place, and, amongst the Burmans and Karens of Toungoo, carry on the good work of the Captain of our salvation, and fight under His Banner?

JOHN E. MARKS.



THE CHINESE MISSION IN THE DIOCESE OF MELBOURNE.

REPORT OF THE REV. THOMAS HOLME, OF CHRIST CHURCH,
DAYLESFORD, MARCH 17, 1875.

"I HAVE both encouraging and discouraging intelligence to communicate in reference to the Mission here. On Sunday, 24th January, the Very Rev. the Dean administered holy baptism to two Chinese, named respectively Joshua Ah You and David Ah Yet, in the presence of a large congregation. The conduct of these men, both before and since, in so far as I have been able to learn from report and observation, has been consistent with their profession, notwithstanding no small amount of ridicule from their heathen countrymen. They were very carefully prepared by the catechist, Mr. Ah Chee, and, I am happy to say, in so far as they are able, continue to attend divine worship, both at Christ Church and the Mission-house

"The catechist is still industriously labouring, but I am sorry to say the attendance has somewhat fallen off. I cannot account for this, except that the novelty having subsided, and the truth being presented to their minds in all its reality, the natural heart resents, and, like the Jews of old, "many have gone back, and walk no more with Him." This is very trying to Ah Chee, and he feels it keenly.

"I cannot otherwise account for this sad state of things, nor can I suggest a remedy, except patiently working on in faith and prayer. I do think, however, we need more sympathy, as a church, with this great work which the Lord has given us to do among the heathen at our doors.

"It is sad that such a mighty miracle as the turning of one from idolatry to the worship of Jesus Christ, the Son of God, not in far-off lands, but under our own eyes, should yet cause no visible sensation in the Church of Christ, but rather a sensible decline. It should cause the deepest searchings of heart among all who love the Saviour, and the breaking-out of the hidden fire of devotion among the few who only need to be told, in order to devise liberal and earnest things.

"Something ought to be done to give the catechists some kind of recognised position in the Church, and an object of Christian ambition. Cannot the frame-work of a system be devised which shall result eventually in a regularly-ordained ministry to this sadly-neglected people? The catechists at present are isolated. There is great difficulty in communicating with them in English; and they toil on with no hope of any improvement in their position, not even changing their single estate, which is, to say the least, unnatural. There appears to be great difficulty in acquiring anything like fluency in the English language; in fact, great difficulty in understanding and being understood. But if there was a central school in which they might be taught together for a few months, and find fellowship, as well as periodically present themselves for examination, great good would, I think, result under the divine blessing.

"I find there are about 18,000 pagans in Victoria, who, I suppose, are almost entirely composed of Chinese—more than half the number in all the other colonies put together, clearly marking out the church here as the one to take the lead.

"I must, however, ask pardon for intruding upon your notice that for which I can give no practical solution, but leave it to your united wisdom under the guidance of the spirit of God."

REPORT OF THE CHINESE MISSION, BLACKWOOD, TO
MARCH 16TH, 1875.

PARSONAGE, BLACKWOOD,
March 16th, 1875.

"I am glad to say that the Chinese Mission-work proceeds with regularity and increasing interest.

"About 50 attend Peter Backsoo's Sunday services, being an increase upon the last quarter; and several are deeply interested in our church services.

"The daily visitations in the mountains and gullies around are appreciated, and do great good.

"I expect, by the blessing of God, that the baptism of one or more will be celebrated on or about Easter day.

"Ah Kie, one of the candidates, has been reading regularly with Backsoo and myself for some months, and displays considerable aptitude in reading the New Testament, and in his knowledge of the leading truths of religion. His conduct is consistent, and I have no doubt of his sincerity; the testimony both of Backsoo and the interpreter confirm the opinion.

"There is evidence, I think, of increasing respect for religious teaching; none scoff at it now among the Chinese, and some Europeans who thought the efforts would come to nought, are looking with pleasure and hope upon the work.

"I sincerely hope, through the blessing of God, that the ordinance of baptism, soon to be administered, may produce a good effect on the Chinese mind, and excite the prayers and faith of Christian people, so that greater outward success may attend the work, and God may be glorified thereby.

"A subscription-list has been in circulation, at the suggestion of Backsoo, and poor as the Chinese are in this district, sufficient funds have been raised to complete and ornament the Mission-house, which is now a neat and ecclesiastical-looking building.

"May God pour out upon the church in Victoria the spirit of prayer, and faith, and liberality, that His work in this and other mission districts may prosper, and a great ingathering take place."

"FREDERICK SMITH."

The Rev. J. B. Stair, of St. Arnaud, says:—"I am happy to tell you that on visiting the Chinese Camp to-day, I found the new

Mission House and Chinese Church (combined) nearly completed. It will be finished, I think, some time next week, except the fittings, and will prove a great comfort, and wonderful advance upon the old bark hut that has done duty for the last seven or eight years. It stands on an acre of ground granted by the government some years since for Chinese purposes, and occupies a pretty site, overlooking the Chinese Camp, and is an object of great interest to the Chinese themselves, who have subscribed cheerfully towards the expense, about 26*l.* The Melbourne Mission Board gave 25*l.*, but a further sum of 15*l.* or 20*l.* will be required for seats, &c. I hear one kind friend is collecting for the Church amongst her friends at home.

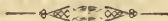
"I heard to-day of a pleasing instance of zeal, in the case of a Christian Chinaman, who came in on Sunday a distance of seven miles from a farm where he works, to attend the Service, returning at daylight on Monday morning."



IMPRESSION OF MISSIONARY WORK.

BY A TRAINED SCHOOLMISTRESS.

SUCH of our readers as are the masters and mistresses of schools may be interested in the following extract from the letter of one who has for the last seven or eight years been engaged in teaching the heathen, first in Mauritius and now in Madagascar. The writer says:—"I do not think anyone need come out to do this Mission work here with the idea they have to make a great sacrifice. I can speak from my own experience. I have never once regretted having engaged myself in this work: I have always found it as pleasant and hopeful as it could have been at home under any circumstances. Persons of a lively disposition who can scarcely be spared from home we should be glad to welcome. It would be worse than useless to send men or women who have not had the advantage of a good education and thorough training. We want such teachers as you would send to India; indeed, from my experience of Indians in Mauritius, I should say we require if possible better. And with the advantage of good training there must be combined heartiness of purpose, and nothing less than giving the whole of oneself as a most reasonable service."



THE MISSIONARY CONFERENCE.

THE Missionary Conference, held in the large Hall of the Cannon Street Hotel, on Tuesday, June 22, was preceded by a Special Service, with a Sermon by the Rev. Canon Miller, at St. Paul's Cathedral, on the afternoon of the previous day.

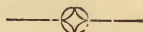
The attendance at the Meetings of the Conference was large, that in the morning being remarkable, from the fact that it was composed almost entirely of men many of whom had come from distant parts of England. At the afternoon and evening sessions, also, though ladies were then more numerous, the audiences were largely composed of men. The Bishop of London presided over the morning meeting, the Archbishop of Canterbury over that of the afternoon, and, in the absence of the Lord Mayor, Earl Nelson was the president of the evening meeting.

The subjects discussed were: (1) A Native Ministry—the best mode of developing it; (2) The False Religions of the World—the best way of dealing with them; (3) The Manners and Customs of Western Christianity—how far to be enjoined on Converts to the Faith; (4) The Home Supply, and Training of Men and Women for work in Foreign Missions; (5) On the best mode of calling out a greater Missionary spirit among Home Churchmen.

The principal Readers and Speakers were the Bishops of Gloucester, Carlisle, Edinburgh, and Bloemfontein, Bishop Cloughton, and Rev. R. S. Copleston—the Bishop Designate of Colombo; Dr. Caldwell, Rev. J. Vaughan, Rev. J. Long, Rev. J. B. Good, Rev. J. Mullins, Rev. J. Higgins, Rev. G. Saxby, Rev. E. H. Bickersteth, and Rev. Canon Norris; Sir Bartle Frere, Sir Charles Hobhouse, General Marriott, Professor Monier Williams, C. Raikes, Esq., C.S.I., and Hugh Birley, Esq., M.P.

It is generally admitted that throughout the day the tone of the papers and speeches was excellent. It is earnestly to be hoped that this discussion of subjects connected with Missions by men representing all schools of thought in the Church will lead to a good practical result. We may expect this, if the proposal to hold other Conferences at the Universities be carried out; for by thus bringing the subject of Missions before the minds of men there, it may be that some may be moved to give themselves to the Church's work in foreign lands.

An authorised Report of the Conference, price 2s. 6d., will shortly be published by Wells Gardner, which may prove an important, as well as a most interesting, contribution to Missionary literature.



B o o k s.

DR. CALLAWAY Bishop for Kaffraria, has published a small volume of the Mission Sermons preached during his recent stay in England.¹ They have been selected with a view of illustrating by examples the results of preaching the Gospel to the natives amongst whom Bishop Callaway has laboured for twenty years. It is scarcely necessary to say that, besides being in themselves of great value, these narratives are introduced so as to illustrate very effectively, and sometimes to put in a new and forcible light, the passages of Scripture considered.

The first sermon has for its text the *Nunc Dimittis*. It treats of the smallness, and the apparent inadequacy of the means employed to set up the kingdom of GOD upon earth. It shows that the Church has, like aged Simeon, to go forth, bearing her incarnate GOD, and presenting to the heathen Him whom the nations despised as a mere weak human infant. The Missionary's message, the preaching of Christ crucified, is despicable to unconverted man everywhere: and, as even the disciples of Christ did not understand the mystery of His humiliation, so at the present day many of His people find it hard to believe that amidst all contradictions and oppositions He is now carrying on His work upon earth by gathering in His redeemed.

A sermon upon the Parable of the Sower brings out definitely what is meant by this real, though not always easily discernible ingathering of the heathen to the fold of Christ, which is the present result of Missionary effort.

Bishop Callaway gives instances of honest and good hearts. The chief are the two native Deacons, Umpengula, who, after faithful and able work in his ministry, has died in full assurance of faith, and William, one of whose hymns is given in an English form. Accounts of the life, conversion, and work of these men were given in the *Mission Field* for 1872 and 1873.

The following narrative not only gives an instance of the efficacy

(1) *Missionary Sermons*. By the Right Rev. Henry Callaway, D.D., M.D., Bishop for Kaffraria. London: George Bell and Sons, York Street, Covent Garden.

of prayer, but also affords a proof of readiness to receive and steadfastly to hold fast the lessons taught in the school of Christ :—

“Some fourteen years ago a heathen parent sent his little girl, then about seven years old, to our Mission school at Springvale. He sent her probably in the hope of gaining something from the Missionary. And again, with the same caprice as had caused him to send her, took her away after about six months. During those six months she had not received any special instruction, but simply that afforded by the general routine of the Mission station. She attended our Sunday and daily services ; the Sunday and the daily schools. And then, after six months, she was again taken away to live with her father in a heathen village. We thought our little one was lost to us, and, it may be, to GOD. Faithlessly thinking that our instrumentality was absolutely necessary for the development of spiritual life, we felt it hard to leave her in GOD’S hands, and to let her go back again into the dark surroundings of heathen life. But His ways are not our ways ! Years passed away and we had forgotten the child. Seven years passed away, and then we received a message from her ; she said she had never forgotten the lessons she had learnt at the Christian village ; and hoped GOD would send her back again to learn more. ‘But,’ she added, ‘what I was taught I have not failed to practise. I was taught to say *Our Father*,’ (for so they call the Lord’s Prayer,) ‘and I have not failed, night and morning, every day, to kneel down and say *Our Father*.’ Now this is very touching. It comes to me as a rebuke. It tells me that GOD can and does Himself water and bless the seed which by man He has sown, if there be no man by whom He can water it. Let us just consider the position of this child. Brought up in all the ignorance of heathendom, she spends six months in the atmosphere of a Christian native village, where she finds everything calculated to stir up in her a sense of Divine things. She is then again removed back into the darkness of heathendom, where she is surrounded by everything calculated to stamp out all holy impressions. But she has become a different being. She has learnt a great lesson. She has learnt that GOD is, and that He heareth prayer. A communication has been opened between her spirit and GOD. She has learnt to look up to heaven and to see a Father seated on the throne of the universe. And she does not close up the communication thus opened between Him and her. She continues night and morning to say *Our Father* to Him. Doubtless her knowledge was very inadequate. She could not have defined her faith, nor the grounds of it. All she knew was that she had a Father in heaven, and to that Father, in all simplicity, she prayed. And what was the result ? Need I say that the Father’s ear was bent down to her cry ? Need I say that He answered the prayer, which His Own Spirit had begotten in her heart ? He did answer her as He answers us. And seven years again passed away, and a second message came from this child, now grown into a woman, to say that she had been baptized, and had taken her husband with her into the Church. Brethren, there is a most blessed lesson for ourselves in the history of the fourteen years’ persevering prayer of this partially instructed child !”

Bishop Callaway founds his teaching upon the great truth or the Fatherhood of GOD. Ignorance and sin hide GOD from the heathen. It is the Missionary’s first work to draw back the veil—to show them GOD—to open a communication between them

and Him. When once His communication has been opened, the native mind at once, and as by instinct, seeks GOD in prayer.

A sermon preached at St. Augustine's College, Canterbury, set before the young men preparing there for Missionary work the qualifications needed for their high calling.

The instances given by Bishop Callaway of the interest shown by the natives in Church work, to which they contribute very liberally, are striking : so is his answer to those Englishmen who, on their return home, speak with contempt of Missionary efforts of which they know absolutely nothing. But we trust that enough has been said to give some idea of what this little volume really is, and to induce our readers to procure it, and to peruse it throughout.



ST. ANDREW'S WATERSIDE CHURCH MISSION.

THE Rev. J. Scarth writes :—"I attribute much of the great help we have lately had in large gifts of books, to the May Quarterly Paper (S.P.G.), and I gratefully tender our best acknowledgments. There are some donors whom we cannot thank, as they have not sent their names. I only wish we could let them know how much we appreciate their kindness, and what a help the books are to the sailors and emigrants."



REPORTS RECEIVED.

Reports have been received from the Rev. B. Fleet of *Newfoundland*; J. F. Curlew of *Capetown*; G. Smith of *Maritzburg*; G. Sharley of *Bloemfontein*; J. C. Hands of *St. Helena*; F. Bohn of *Calcutta*; J. L. Zehnder of *Labuan*; J. W. Warr of *Brisbane*; H. H. Brown of *Auckland*, and C. G. Curtis, Missionary at *Constantinople*.



MONTHLY MEETING.

THE Monthly Meeting was held at 19, Delahay Street, on Friday, July 16, 1875, the Lord Bishop of Rochester in the Chair. There were also present the Bishops of Lichfield and Melbourne, *Vice-Presidents*. There were also present Rev. B. Belcher, H. V. Le Bas, W. Cadman, B. Compton, Dr. Currey, J. W. Festing, Sir Percival Heywood, Bt., Rev. W. D. MacLagan, J. H. Moore, Rev. E. J. Selwyn, W. Trotter, Esq., Major-Gen. Tremenheere, C.B., Hon. Henry Walpole, Rev. R. T. West, *Members of the Standing Committee*; and the Rev. S. Arnott, C. J. Betham, H. Bigsby, Esq., Rev. W. Blunt, C. Bull, F. J. Candy, Esq., T. Copeman, Esq., Rev. F. H. Cox, Dr. Deane, E. J. Fitzroy, J. A. Foote, H. G. Henderson, J. W. Horsley, W. W. Howard, J. H. Snowden, S. Sturges, H. D. Thomas, and C. H. E. Wyche.

1. Read Minutes of last Meeting.

2. The following Statement of the Society's Income to June 30 was presented by the Secretary on behalf of the Treasurers :—

A.—Monthly Abstract of RECEIPTS AND PAYMENTS.

I.—GENERAL FUND, at the disposal of the Society. II.—APPROPRIATED FUNDS administered by the Society. III.—SPECIAL FUNDS, not administered by the Society, but transmitted direct to the persons named by the Donors.

January—June, 1875.	1. Subscriptions, Donations, and Collections.	2. Legacies.	3. Dividends, Rents, &c.	Total RECEIPTS.	Total PAYMENTS.
	£	£	£	£	£
I.—GENERAL	12,964	3,231	2,020	18,215	37,760
II.—APPROPRIATED . .	2,128	—	1,288	3,416	4,356
III.—SPECIAL	7,131	—	836	7,967	8,905
	22,223	3,231	4,144	29,598	51,031

B.—Comparative Amount of RECEIPTS at the end of June in five consecutive years.

	1871.	1872.	1873.	1874.	1875.
I.—GENERAL.					
1. Subscriptions, &c. . . .	£11,588	£13,773	£12,618	£12,455	£12,964
2. Legacies	6,020	3,552	5,846	9,912	3,231
3. Dividends	1,398	1,395	1,470	2,191	2,020
	19,006	18,720	19,934	24,558	18,215
II.—APPROPRIATED	5,658	9,742	4,092	6,112	3,416
III.—SPECIAL	3,064	4,555	5,067	10,917	7,967
TOTALS	£25,728	£33,018	£29,093	£41,587	£29,598

3. Resolved to rescind the grant already made to the Diocese of Melbourne on April 16, 1875, and the proposal made on May 21 to grant to the Diocese of Goulburn 1,000*l.*, in 1876, on certain conditions, as an endowment: and that if in 1876 the Society be again in a position to grant single sums, the first single grant of 1,000*l.* shall be made for Church Endowment in Melbourne, to be made payable in the course of six years, on the condition that four times the amount be raised to meet it, and the whole be invested as a Permanent Fund, the interest of which shall be applicable only to the Stipends of Clergy; and that a sum of 500*l.*, to be spent in instalments of 100*l.* per annum for five years, be granted from January 1, 1876 to the Diocese of Goulburn, to aid in the support of two clergymen, who shall undertake new work in that Diocese; and whose total income shall not exceed 250*l.* with, or 300*l.* without, a Parsonage House; and that a further sum of 500*l.* be reserved for future appropriation among other Dioceses in Australia.

The Bishop of Melbourne moved as an amendment,

"That the grant be made to Goulburn without the special conditions annexed."

The amendment was lost on a division, and the original proposition was carried *nem. con.*

4. Resolved that a pension of 50*l.* per annum be offered to Rev. H.

Batsch, of the Chota Nagpore Mission, whose health will not allow him to return to India.

5. The Secretary read a letter from Rev. W. Greenstock, dated Durban, May 13, and reporting the death of Mr. Baines, with whom he was about to visit the Matebele country. By this calamity Mr. Greenstock's plans were disconcerted, and he now proposed to go to Eerstelling, in the Marabstadt Gold Fields, in the Transvaal, and asking the Society to continue the grant which had been made to him to allow of his accompanying Mr. Baines.

Resolved that Mr. Greenstock be allowed to draw the grant already made, as though he had gone with Mr. Baines, and that the grant do cease at the end of eighteen months, as already agreed on.

6. The Rev. J. Butter, Vicar of Wakes Colne, was appointed Organizing Secretary for the Archdeaconry of Colchester, *vice* Rev. R. Joynes, resigned; Rev. A. W. Headlam, of Whorlton, for the Archdeaconry of Durham, and Rev. A. O. Medd, Vicar of Amble, for the Archdeaconries of Lindisfarne and Northumberland.

7. Read letters May 17 from Rev. A. C. Shaw reporting progress of his work in Japan. Rev. W. H. Bray, Hon. Secretary to the Calcutta Diocesan Committee, June 15, reporting his visit to the Chota Nagpore Missions. Archdeacon Chiswell, April 28, announcing the death of Rev. G. Percival on his return from Antananarivo to Tamatave: and H. W. A. Cooper, Esq., May 25, Resident Magistrate at Leydenburg in the Transvaal, urging the establishment of a Bishopric in the Transvaal.

8. The Secretary reported that the Standing Committee entirely approved of the proposition of which the Rev. W. Blunt gave notice at the last Meeting for the Meeting in November.

9. Resolved that the Standing Committee be empowered to transact business of importance during the recess.

10. The Secretary reported that he had communicated with the Archbishop of Canterbury on the subject of the Day of Intercession: and the Bishop of Lichfield stated that the Southern Convocation had approved of St. Andrew's Day, or one of the seven following days as the Day of Intercession, and that a form of prayer had been agreed on by both houses in the Southern Convocation.

11. The Secretary stated that the question of the Rev. C. Bull's motion in reference to the Society's publications was still under the consideration of the Standing Committee.

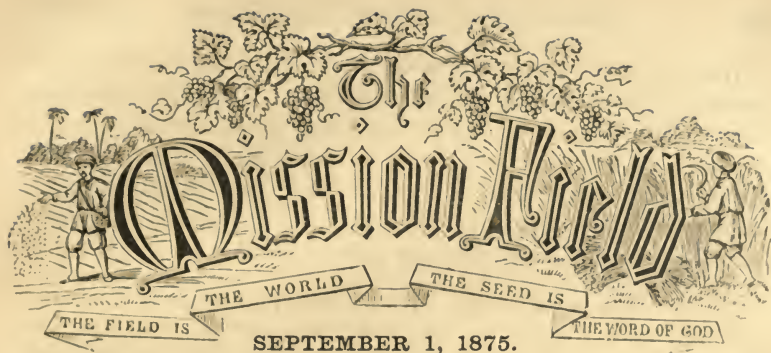
12. All the candidates proposed in May were elected into the Corporation.

13. The following were proposed for election at the meeting in November:—

The Rev. J. C. Burnside, St. John's, Finchamfield; Rev. E. F. Wanstall, Cannonk; Rev. C. H. Turner, Fulham Palace; W. H. Kingsmill, Esq., Symonton Court, Hants; Rev. E. A. Claydon, South Row, Blackheath; T. Grueber, Esq., 20 Granville Park, Blackheath.

Notices have been received of the following Legacies:—

	<i>£</i>	<i>s</i>	<i>d.</i>
King, Miss Charlotte, Witham, Essex.....	100	0	0
Sinclair, Ven. Archdeacon, Kensington.....	250	0	0
Tyrer, James, Esq., Tixall Hall, Stafford.....	294	2	4



EXTRACTS FROM BISHOP CALLAWAY'S JOURNALS.

JANUARY 27, 1875—MAY 30, 1875.

TOWARDS the end of last November Bishop Callaway set out to look for a place where he might fix his central Mission Station. As the post would be the centre from which the light of Christianity and the blessings of civilization would spread—it is hoped—over all Kaffraria, it was most important that the place fixed upon should be in every way suited for the work to be done in and from it. Two places in Pondoland, a fertile and beautiful, but as yet somewhat inaccessible district in the middle of Kaffraria, were recommended by men who knew that district well—"George Knight's Place," and Ikxebe. In December last Bishop Callaway visited Pondoland, and asked Umkqikela, the chief, where he would like the Mission, which he seemed to regard with favour, to settle. The chief's wishes inclined towards the selection of "George Knight's Place" for the new station (see *Mission Field* for June 1875, pp. 173, 174). About the end of January in this year Bishop Callaway set out from Springvale on a second mission to Pondoland, to examine "George Knight's Place." Miss Callaway and her female native attendant, a native driver, another native named Isaac, and Ernest, a high-spirited and wilful, but affectionate native lad about nine years of age, went with the Bishop in a good waggon drawn by eight mules. Two ox-waggons followed, filled with natives who had asked to be allowed to accompany the expedition. These waggons also carried luggage, but were not allowed to enter Pondoland, as it was feared that the oxen might bring with them the cattle-plague. This needless quarantine occasioned great inconvenience.

When the Mission party reached the beautiful forest and pasture country of hills, valleys, and streams, where Umkqikela, the great native chief, lives, they looked for a site for the central Mission Station. In one place water was too far distant; in another, said also to be cold and barren in winter, the streams were too deep; in a third the pasture was bad; others failed in other ways. At last a suitable place was found. Bishop Callaway writes:—

“The forest is not large. We passed through it, and found a beautiful country beyond. After luncheon we set out again on foot, and traced several streams to their springs. It was very curious to see the way in which one of the streams rose; we found all along its course great pits or holes, from three or four to twelve or more feet deep, and in each pit a stream or well of deliciously cool water. The stream ran from hole to hole underground for a great distance before making its appearance fairly above ground, so here we could always have a good supply of cold pure water. We found also plenty of clay for bricks, and stone for building. The land is excellent for agriculture, and the grazing is good.

“Next day we set out again in another direction on foot, and found a high flat ridge which runs between the river and a small stream, and is inclosed by them on three sides. It is just the place for building; it is high, dry, and yet close to the stream. The ridge is about three-quarters of a mile long, and half-a-mile broad. The stream is derived from two considerable springs; one of these runs through a morass, and the other runs underground, as the stream we examined yesterday. It would not be difficult to lead out the water from these springs so as to flow along the flat. Where the streams from the springs join there is a considerable quantity of excellent water; this increases as it flows, being fed with springs all along its course, and empties itself into the Umzizangwa. We traced the Umzizangwa for about two miles. It is a deep muddy stream, with beautiful banks, and makes its way over lofty rocks and through a deep gorge into the forest. About two miles further down are the Umagwa falls, which are believed to be 800 feet deep.”

After delaying his answer for several days, Umkqikela was understood to refuse the permission which Bishop Callaway had asked, for erecting Mission buildings on this tempting site. He offered land, however, not far distant, which, though perhaps not quite sufficiently supplied with water, seemed suitable, and was accepted; if not suited for a central Missionary establishment, it may subside into an ordinary Mission station. Umkqikela was greatly pleased at finding his offer accepted, and said that, besides what he had tendered to them, the Missionaries might send their cattle to pasture along with

his own in the place which they had at first asked leave to make their headquarters. 'The chief was rewarded for his generosity by the benefit which he derived from the Bishop's medical skill :—

"Umkqikela was suffering from inflamed eyes, so I only saw him for a few minutes yesterday. I looked at his eye, and recommended a lotion, also a shade which Miss Callaway made and sent to him. Being put into a good temper by my reply in relation to our central station, he said that I had examined his eye before he received the shade or the lotion, and that I must be a very great doctor indeed, for my mere touch had done him good.

"His son who came for the lotion was a nice little fellow, and spoke with great earnestness and pleasure of the school to be opened. He said that he and his brothers were coming. I believe we shall soon have a very large school; and the most important feature of the case is that the children will be those of the chief himself, and of his great men."

Schools are also urgently needed and eagerly longed for by the European traders throughout Pondoland, whose children at present run wild. Sick people frequently came or sent to Bishop Callaway for advice: among them was one suffering severely from poisoning, caused by the bite of a snake. But if the effect produced upon the native mind by medical skill shows that knowledge is power, the influence gained amongst these simple people by means of surgical ability is more remarkable still. We read in the Bishop's journal :—

"A native came with some teeth to be extracted, or, as he said, 'to have some medicine put to them.' He was very unwilling to have them pulled out. But when I had done it, he and his companions were wonderfully pleased. They gathered round him, looked into his mouth, praised my skill, and promised him the power of eating without pain, and of sleeping a good sound sleep. The man himself appeared amazed at what had been done to him, and was profuse in expressions of gratitude and in promises. Soon after, another native came to me, and asked if I could repair the lock of his gun. I said I could not, at least I did not think it probable. He replied, 'I thought you could, as you pulled out the tooth, jumping to the conclusion that skill in one thing implied skill in everything.'"

The following passages show how, incidentally, lessons were given to the natives of honesty, modesty, industry, and good manners—though teaching on this last point is, probably, seldom required :—

"I had a long talk with several natives on the subjects of stealing and modesty. The men here go, generally speaking,

absolutely naked. Several women brought Cape gooseberries for sale : they are very pleasant, friendly, and good-tempered. Mr. Costa began a sod house.

"An old Pondo brought us a goat as a present, and seemed to have great pleasure in doing so. Another brought a very old cow for sale. Our natives chaffed him considerably ; and he was given to understand that if the Pondos did not know what an old cow was, the Zulus did. The Pondos are most inveterate beggars. The first thing they do is to ask for a present, a knife, an axe, a sheet, a blanket, a hat, a bullock. But we think it undesirable to give indiscriminately. A Pondo who is in service to a trader addressed me as *Wetu*, which is nearly equivalent to our familiar *comrade*. Willie¹ told him that was not a proper way of addressing me ; but that there ought to be on all sides a proper mutual respect shown."

Besides such incidental teachings, much was done in the way of direct religious instruction. Each day prayer was said, and on Sundays services were held for the special benefit of heathen natives. Here is an extract from the journal of one Sunday's work :—

"A most beautiful morning. Untabinkulu (Umkqikela's brother) came very early with his boy, both dressed like Europeans. The son, a lad of about thirteen, is nice-looking and intelligent. The father wishes him and others of his children to come to school. I had a quiet talk with him before service There was a large and satisfactory assembly outside the tent. As I had spoken last Sunday of the existence of a GOD, to-day I spoke to them of what GOD is to man, and the mode of approaching Him. They were all very attentive, and several asked questions. They told me that they understood all I said, and added, 'You have got the better of us.' Some years since I adopted the word *Usimakade* for GOD, as the equivalent to *The Eternal*. It was at once and unhesitatingly taken up by the natives in Natal as the most proper possible word for GOD ; and not only was it used by the Christians, but also by the heathen around, whom I have heard swear by it. I thought that this would be a good opportunity for ascertaining the range of its intelligibility, and said, 'You have heard me use a word which is probably new to you, *Usimakade*. Whom do you understand by the name?' They answered at once, 'GOD.' I consider the value of this word great ; it takes them away from the anthropomorphism of ancestor-worship, and gives them an idea of GOD's being with which ancestor-worship is incompatible, or only compatible in a very subsidiary sense.

"Having asked them if they understood what I said, they replied 'Yes.' I again asked, 'Well, to understand it is one thing, but do you also believe that what I have said is true?' An old man

(1) The Rev. William Ngcwensa, native clergyman.

replied, 'It is all truth that you have spoken. We believe while we hear you speak, but when we separate from you we forget.' I told them they must come to hear again and again, till the truths which I taught became fixed in their memory, and influenced their daily life. It was the same with every new thing we had to learn. One man said to me after church, 'It is all good. I want to love GOD.'"

It is to be hoped that the natives will be protected from the evils which intoxicating liquors bring to uncivilized or semi-civilized races. Those evils are so deadly that not even in England, though drunkenness destroys here its thousands yearly, can we form any adequate conception of the havoc which it works amongst the ignorant heathen. From several parts of the Bishop's journal we see how anxious he feels upon this subject. Here are two of the passages :—

"About noon we rested in a small mimosa bush, and several natives soon came up to us. Here again we were asked for spirits, and I again warned the natives against their use, and cautioned them against the men who sold them

"I was delighted to see affixed to the wall of a store a notice from Umkqikela that no spirits would be allowed to be sold in the country ; and that if, after the 1st of April, any trader was known to sell any, he would be fined 30*l.*, and all the spirits in his possession would be destroyed.

"Spirits here, as in other parts of the world, are the curse of the people, and if largely introduced would prove the destruction of the natives."

Bishop Callaway returned to his old station of Springvale before the end of March. His rest of a few days here was occupied mainly in writing on the business of the Mission, and in seeing such of his people as wished to persuade him to remain at Springvale, or to take them with him to Pondoland. The waggon needed repair, which caused delay. On April 5, however, the Bishop left Springvale, apparently finally, for Pondoland. His journal of ten days later shows how much he has at heart his scheme of opening a hospital at the new central station :—

"On our way a native met us on horseback, and begged me to come and see his child, who was very ill. I told him that I had no medicines, and that merely looking at him would do him no good. But he looked up so beseechingly, asking me to come and just to look at him, that I quitted the waggon and walked with Miss Callaway to his kraal. There I found a lad of about nine years old,

with caries of the dorsal vertebræ, and a large abscess. I explained the nature of the case to the father, and said I could not probably do much for him under any circumstances, but certainly nothing unless he could live near me. Said the old grandmother, 'Could you not take him with you now?' How glad I shall be to get the hospital erected! The father walked back with me to the waggon. As we were going along I told him of God's love, and asked him to speak to his little boy. 'It would be a great comfort to the child to know of a loving Father in heaven, Who, though He might not think it fit to heal his body, was willing to heal his soul, and to give him everlasting life with Him.' The father attended with much interest."

When the Mission party had reached their destination in Pondo-land, the Sundays were marked by an early celebration of Holy Communion, and by special services and sermons, as well for Christians as heathens :—

"April 18, the first Sunday after our arrival was very hot, and the sky cloudless. We had difficulty in finding protection from the heat by the side of the waggon As I came out of the tent" [he had put on the officiating dress of a Bishop] "all the people assembled near the waggon looked at me in wonder. There were twenty assembled, of whom twelve were men. After saying prayers and singing in a simple way, I spoke to them of the existence of God, pointing out the evidences of His being in creation, and also their own belief in Him in former days, as evidenced by their traditions—of the resurrection,—the loving character of God, and the mission which we have been sent to tell them of His love in CHRIST JESUS. I thought it best to explain to them the meaning of the church vestments, which I did by comparing them with the tiger's tail, which, when the chief summons any one to pay a fine, he sends to his kraal, as a symbol of his royal command. I told them that the vestments were a symbol of our office. I encouraged them, in conclusion, to ask questions, and found, by the questions they asked, that they had fully taken in what I said. The subjects about which they inquired were, the existence of God, His listening to prayer, the continued existence of man after the death of the body, the amaturgo or ancestral spirits. They said they were satisfied that what I taught was true, for I had answered all their questions."

On Sunday, May 16th, after the early celebration of Holy Communion, there was a marriage, and, after that, a baptism. There were present at the baptism several women, who were evidently very attentive :—

"I asked them afterwards how it had struck them. One with a flashing eye and flushed face said, 'It was very nice.' I asked if they understood it. They answered, 'No.' I told them that the

Lord had set up His kingdom among men, and had commanded His messengers to initiate them into His Kingdom by baptism ; and I told them what it symbolised. In conclusion I said, 'I wish you all to be baptized and to enter into this kingdom.' She asked, 'What must we do to enter that kingdom?' I said, 'You must believe in the King of that kingdom, and that He loves you, and has manifested His love for you up to the present time, although you did not know Him, nor pray to Him, nor thank Him for all the good things which He has been daily giving you. And now He invites you into His kingdom, and when you enter it you must observe His laws, which His messengers will teach you. And you must repent—that is, leave off all wicked customs which are opposed to the laws of His kingdom.' Here one stopped me sharply and asked, 'What, must we give up our customs?' I answered, 'Did you not note that I said 'wicked customs'?' She replied, 'What wicked customs?' I said, 'Customs which do you harm, and are therefore forbidden.' 'What are they?' 'I do not yet know you enough to say what wicked customs prevail amongst you. But I can tell you some ; you must not give yourselves up to drunkenness.' Here I was stopped, in the same sharp way, by one asking, with a smile on her face, 'What? must we not drink beer? It is so nice, and we like it so much.' I asked, 'Did I say that you were not to drink beer? I said you were not to get drunk. That, you know, injures your health, makes you quarrel, fight, and commit all kinds of wickedness.' They held a little consultation amongst themselves, and then the same woman turned to me and said, 'Yes, that is right. Drunkenness is wrong. What else? I said, 'Lying, deceit, stealing, harlotry.' Whereupon one of the women turned to a pretty native girl standing by, and said, 'Do you hear? He says you must give up harlotry.' I went on, 'And you must give up hating one another, and smelling out, and killing one another.'"

The Bishop then told his hearers what Christian charity was, and how all God's children were under an obligation to love their brethren as children of the same heavenly Father. The first Ordination held in Pondoland is described in these words:—

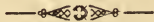
"*Trinity Sunday.*—As I was prevented from going to the south of the Diocese, and it was desirable on several accounts that Mr. Oxland and Mr. Broadbent should be ordained, I held my first ordination to-day. We made our large tent as church-like as possible. Mr. Key of St. Augustine's, and Mr. Button of Clydesdale assisted. Several white people came, and the tent was full. All was solemn and satisfactory. I gave notice that the offertory would be devoted to Mr. Broadbent's Mission. It amounted to 17*l.* 6*s.* 6*d.* It has been very pleasant to have Mr. Key and Mr. Button here. It seemed suitable to have the first ordination held in

this tabernacle in the wilderness for such a tabernacle-diocese as Kaffraria."

Many other parts of Bishop Callaway's journal are of great interest—such as those which tell of his sufferings, as well from anxiety as from cold, hunger, wet, dirt; and what was, perhaps, worst of all, seeing his faithful mules suffer from hunger. Again, we learn how, in severe illness, he laboured on; also, how, with scarcely an exception, European traders and natives vied with one another in supplying his wants. In one case he found out that a trader, who had for some days supplied the Mission party with milk, had sent all he had, not reserving any for himself or his young children.

While devoting himself entirely to the spiritual and temporal interests of the natives, Bishop Callaway finds it necessary to act with decision when he meets with neglect, rudeness, or attempts of extortion, as sometimes happened, though very rarely. Instances might be given from his journal, had we space to quote the passages, where, by a kind severity, he brought natives—in one case a native chief—to confess their error, and to make what amends they could. But, in a general way, the people were most friendly. We constantly meet with entries such as the following:—"The people here" [at the new central station] "are very friendly. They gather around us in large numbers, bringing maize, pumpkins, and gooseberries for sale. They are already engaged in cutting poles, wattles, and grass for our building." In another part of the journal we read:—"One of the old women who was here a day or two since, came again to-day, and told Miss Callaway that as soon as she saw her she loved her in her heart; and added, 'When we know one another well, we shall love each other dreadfully (ngokubi).'"

We would add nothing which might weaken the impression left by these words of good omen, save this—that we hope that the readers of these too brief extracts from Bishop Callaway's interesting manuscript will read with it the short notice of his recently published sermons, which will be found at p. 252 of the August number of the *Mission Field*.



SOME ACCOUNT OF THE BAROLONG—A SOUTH AFRICAN TRIBE.

BY THE REV. G. MITCHELL, MISSIONARY AT THABANCHU.

PART II.

THE literature of the Barolong may be said to be an unwritten tradition—songs in honour of their ancient chiefs, trite sayings or proverbs, fables, puzzles, and riddles.

As to traditions, the old men say that their great-grandfathers used to relate a story, that their fathers in former times were once hotly pursued by an enemy, which overtook them by a river, as they were fleeing away for safety. All cried out at once, "What shall we do?" An old man stood forth: he was their leader, and carried a wand. With this wand he smote the water; a way opened in the river, and his followers passed through. But the water immediately closed behind them, and so prevented the enemy from following.

Another tradition is to the effect, that a wise old king of theirs was once called upon to decide a quarrel between two women. These women were sleeping together in one house; but the one overslept her child, which died, which she took and laid by the other woman, taking the other woman's child back with her into her bed. When they arose, a quarrel ensued about the dead child. They went to the chief. He called for a knife, and commanded her who had stolen the living child to divide it. But the mother whose the living child really was, laid hold of the knife, and said, "Will you now also kill my child?" Whereupon the chief decided that she was the mother who stayed the knife. Therefore it is now said of people under similar circumstances, as a proverb, "*Mangoana keo o choara thipa.*"

Again, as showing the direction from which the Barolong must have come, it is said that in olden times the sun, when they looked east, passed them over the right shoulder. Those who are now living at Thabanchu cannot understand this, as the sun, when they look in the same direction, now passes them over the left shoulder.

The songs in honour of the ancient chiefs are very numerous. A few have been gathered, but none translated: they are, in fact, as yet untranslatable by us. I may, however, describe them. They are set forms of words to be sung on going to, or returning from, war; and their object is to excite the chief to daring acts of

bravery, or to praise him for his prowess. They are, however, very rarely used now, as occasions for them rarely occur, and more especially as the chief dislikes them. Nevertheless they have been heard on two occasions; once, when the Barolong returned from the war with the Basutos; and another time, when a man wished to provoke the chief against a refractory subject. But the former sang away apparently unnoticed; and the latter was immediately told to hold his tongue.

Similar set forms of words are also sung in honour of tobacco, and probably other things. But all such songs are always said in monotone, the words being made to run into one another.

The Barolong always dance to the tune of a set form of words also. But in this case the voice is raised and lowered. The words, however, are always sung to the same tune, and also the same dance always follows. They have a great number of these forms of words, and, of course, as many dances, and as many tunes. Some of these have been collected.

We have collected several hundred proverbs or trite sayings. These are constantly in use, and when well applied, are very effectual: I subjoin translations of a few, as instances of the mode of thought among the Barolong:—

You eat like the hippopotamus.

Your fine feathers will be the ruin of you, as of the guinea-hen.

Do not buy a pig in the poke.

Guilt will out.

God is propitiated by a kaross.

Beauty is only skin-deep.

If you despise the doctor, despise also your illness.

Speak of the person and he is sure to appear.

Riches come with gray hairs.

Be grateful for little things.

Death is at the tying string of the kaross.

Several fables have also been gathered, all of which seem to point to some moral: *e.g.*:—

“A man entered a certain village, and found the inhabitants eating meat. But they offered him none, nor took any notice of him. (And it was in the time of war, and the enemy was near.) He rose up and went to another village. The men of this place were more civil; they asked him the news. He told them, and said, ‘Make haste and flee for your lives, the enemy is near.’

They rose up and fled, and accordingly saved themselves: but the others were surprised, and suffered severely. Afterwards the remnant of them went to the man, and accused him of being a wizard, saying, 'You hid from us the enemy when you ought to have told us.' 'But,' he retorted, 'you did not ask me,' *i.e.*, you were uncivil.

Another.—"Some huntsmen went a hunting: two of them found a lion basking under a tree; one of them went silently and caught it by the tail, but the other fled. 'My friend,' said the first, 'come, do not leave me.' Nevertheless he departed, and returned home. On the morrow he bethought himself of his companion, and went purposing to pick up his spear and his kaross. He found his friend, however, still holding on by the lion's tail. 'Come on, come on,' the other called, on seeing him going towards him; 'come along, man, kill it, it is now tired.'" He poised his spear, and summed up courage, saying, 'I will kill it.' The other, however, seeing him tremble and look nervous, said, 'Wait a bit, my friend, come here and catch it by the tail: do not be afraid, the lion is now tired.' When he had caught well hold of it, the other said, 'Hold it just as I held it: yesterday you made me hold it alone: now it is my turn to go home. Good day.' He now trembled more than ever, and very soon let go the lion's tail, and began to make off. The lion, however, soon came up with him, and speedily took its revenge." [The moral of this is, Do to others as you would have them do to you.]

The Barolong are superstitious, but not more so than other people. I will mention a few of their superstitions.

They are very fond of a small creature that is a parasite of the body. Their karosses are usually full of them, and though their bite is very disagreeable, they make very little effort to get rid of them. Should you sit too near to the natives and catch one, and throw it into the fire, they will change their manner immediately. I once saw a man who did not know the natives' feeling towards this filthy creature, throw one into the fire. The natives arose at once, and stood aghast with fear, expecting some great calamity to take place, such as the burning of the town, or the death of the chief. One may kill those creatures, however, as one will, but must not burn them.

Again, should a cony cry out as a man passes by who is on a journey, he will immediately turn back and go home again. It is

supposed that the crying out of a cony under such circumstances, indicates the breaking down of the wagon, or bad luck, in some shape or other, to the parties on the journey.

But the most interesting superstitions, perhaps, are those connected with drought and lightning.

When the rain does not fall at its season, and drought ensues, the chief will direct one of his petty chiefs to gather together all the men in the town on a certain day. They must appear, if possible, on horseback; in any case they must appear. Then the petty chief will put himself at their head, and away they will go, horsemen and footmen, helter-skelter, towards the mountains, rather enjoying the fun. On coming to the mountains, diligent search must be made for medicine, which is supposed to have been hidden there by the chief's enemies to frighten away the rain. On such occasions every animal met with must be caught and killed, and the contents of its stomach thrown into the first water that may be come to in the way. A whole day is spent in this manner in dry seasons, going from hill to valley, and from valley to hill, until it is time to return home. They, however, seldom return with any medicine that they have found, and have merely to report the discovery of some animal which has been frightened out of its place by the unusual sound of men and horses in its quiet retreat.

Again, another mode of procuring rain is to assemble all the men of the town on the banks of some river. When all have arrived, the chief rain-maker commences by throwing medicine into the water, and forthwith all the men leap into the river, and throw up the water into the air as high as possible, shouting and screaming at the same time, and making as great an uproar as they can, for the rain to make haste to come down. This ceremony, too, must be continued till towards evening, the people all the time shouting and throwing up water, and the rain-maker throwing in medicine. I need hardly say that this mode is seldom resorted to, except when it is almost certain that rain will fall that day: this is indicated by a little cloud which appears early in the morning on the top of the mountain, but melts away as the sun becomes hotter. The rain-maker, therefore, in this case gets credit for great power, which, however, he never exerts, except when the little cloud indicates to him that he may calculate on almost certain success.

The following method is only resorted to in the most extreme cases. Search will be made for persons who have transgressed the chief's law as regards widows. It is unlawful for widows to marry, except by the chief's consent. And he gives his consent after the following manner. He makes a proclamation in winter, in the month of May, to the effect that all persons whose husbands are dead may now marry. But in case any should have been married previous to the issuing of the proclamation, whose husbands had died in the course of the past year, and it could be proven against them by their present condition, such persons are liable to be accused to the chief as hinderers of the rain, by disregarding the chief's commandment. If the advanced state of the season indicates drought of a certainty, if rain cannot speedily be procured, these persons will be demanded as sinners against God, and troublers of the nation. And they must roll away their sin and make an atonement for their offence. The character of their punishment, as is often the case, is both cruel and repulsive.

In former times the Christians were frequently subjected to the same punishment, not, however, as sinners, but as those who had adopted customs which were new, and contrary to the national usage. Their new customs, however, in the eyes of the doctors, were sinful, inasmuch as they brought in usages not sanctioned by the chief; and therefore, in any calamity, the doctors, though in ignorance, naturally pointed at them as the pests of the country, sinners, and disturbers of the nation.

The Barolong believe that lightning, *i.e.*, the thunderbolt, is a bird which may be caught, and which lays its eggs in the ground whenever it strikes the earth. Consequently a doctor not unfrequently appears in summer time wearing the skin of a large white bird all over the top of his hat. This he supposes will advertise him as some great one, which he is not slow to take advantage of. He gives out that he has caught and killed the lightning, and that what he wears was formerly its skin. The next thing he does is to find where the bird, as he calls it, laid its eggs. He soon finds them, and then informs the credulous that he has procured most valuable medicine against lightning. They believe him, and call him to doctor their houses. This he willingly undertakes. At midnight he will be heard climbing up the roof of a house on the outside, and presently he may be heard climbing down again. Next morning will be seen a little curved black stick sticking in the crown of the

house: this stick has been made black by the doctor's medicine. This house is now safe: the lightning will not strike it—will hardly venture to go to lay its eggs where those of a former have been turned into medicine.

The Barolong notion of God is that He is a beautiful person, having only one leg, being thoroughly just and beneficent. His name is always mentioned with reverence; and a message in His name is always listened to with respect. Their notion of the Creation is that all things created, except God, came originally out of a hole in the earth.

When they pray it is after the death of a dear friend or relative; and they pray in this form: "O God of my father, who is gone on high to Thee, he is lying at rest with Thee." This form is well known among them, and is said in order to console themselves.

They have a notion that good people on departing this life are received into the company of the Balimo, the gods, when they will never cease clapping their hands (rejoicing, as in their dances), and will have plenty of clean water to drink. They also believe that others who have been in the habit of calling people bad names will depart to be with the "red," *i.e.*, "the fiery gods," where they will have water given them, but through a filthy vessel. They believe also that these gods are continually praying for us who are still on the earth. And if any of us die, it is said they are called away by the Balimo, the gods who took delight in them, but disliked (hated) us their friends.

The Barolong notion of an intercessor is that an old doctor, Thobege, has gone away into the earth, where he has his habitation. There he is always on the move, gliding all about and up and down, and interceding for the people that they may always have abundance of rain. But as this personage seems to be the special patron of the corn-fields, his intercessions are probably made only on behalf of the women. I merely presume this, as the women hold old Thobege in great honour, even swearing by his name, as follows:—"Thobege Phachoa Tintebane, child of God, I enter by, and glide through the earth, going in search of the beautiful lambs of God." If a woman takes an oath in the form of these words concerning some doubtful matter, she will be believed; controversy will cease at once.

A Barolong Sabbath occurs the day after the appearance of the new moon, and also the day after the fall of hail or snow. Both of these days are holidays with them; no heathen man will do anything.

And although Sunday is now generally observed, nevertheless the old days are also observed in addition in some places.

The Barolong bury their dead outside the town, and usually on the banks of a river. A deep grave is dug, and then a chamber is excavated in one of the sides of the grave; there they put the body, sewn up in a kaross. A row of long stones is then set upright in front of the chamber, to prevent the soil, on filling the grave, from falling too heavily on or against the body. When the grave has been refilled, a quantity of stones, and a head-stone, are put carefully on the top to prevent dogs and other animals from scratching away the soil.

They are very attentive to the sick; but they are also, on the other hand, exceedingly helpless with respect to them; they seem quite spell-bound, and do nothing but sit or dally about, and look at them. If they call the doctor they only call him once, as he expects a sheep each time he is called. If they call in the aid of a Missionary they seldom attend to his directions. In anxious cases he is obliged to go and see after the patient himself three or four times a day, in order to be sure that proper attention is being paid to his instructions. And sometimes he will find that the patient is being given both his medicine and that of the native doctor. And if he is too busy to go, as usual, with a little sago and medicine, and sends word for them to come and fetch these things, no attention is paid to his message. Though a dozen persons may be with the patient, not one of them will give himself the least trouble to help him; if he dies, it is all right; and if he recovers it is also all right.

At the birth of a child the usual entrance into the house is closed, and in some cases a stick is set up opposite, a couple of yards' distance; and in other cases a piece of wearing apparel is hung over the doorway. The same custom is also adopted when a person is ill. But when the principal entrance is thus closed, another is opened into the court-yard behind; and this opening is made at a place in the wall, which has been left as a dry gap for such a purpose. When, therefore, a person wishes to enter a house under such circumstances, he must by no means force his way in by the usual way, but go by the back or private way. It is by this way the young husband may be seen entering from time to time, during three long months, to inquire after his wife and child: but he may not see either until this long period is passed. Afterwards,

when wife and child are fat and blooming, he may go in and see them, and entering by the proper way, go on as before.

The Barolong generally marry young. The young man, however, must take no part in selecting his wife, nor yet has the young woman any right to say no to the youth who has been selected for her. Consequently heathen marriages are not of love and amity, and therefore men and women are frequently changing partners, and society never obtains any durable basis. Hence it is by no means unusual to meet with children in a man's house whose several mothers are still living, but are now the wives of other men, the husband having put them away one after another, kept the children, and married another wife. Hence family connections become exceedingly confusing to a European. When a man thinks his son ought to marry, he seeks a wife for him, and arranges with the girl's parents as to the cattle he must pay for her. Having done this, he sends his son to the cattle-post to send home a sheep. This is to be the espousals. When another week or so has passed, the father sends again to his son at the cattle-post for another sheep: and this time the son has to bring it himself. When he arrives at home the sheep is killed, and a small feast made, and a few guests invited. All sit down after their manner, eat away until satisfied, and then the father calls his son, and tells him that he has been married to so and so. The son now takes two or three companions, and makes off to his wife's house. They sit themselves down in the common room, or outer court, and presently the girl's mother says, "Your place is in the inner court behind." They now go there, and are shown into a small new house. There they find a fire lighted, the floor cleanly swept, a bed prepared, and a young woman sitting by the fire. All greet her, and then she goes out and brings in some food. Now the bridegroom and his companions eat again. After they are satisfied, the bride rises up and takes away the dishes. The companions now know that the wedding is over; and when the bride enters again, they rise and depart. The marriage over, the young man does not take away his wife to his father's house at once. The usual custom is that she must remain at her father's house for a whole year afterwards, and even longer, if the husband has not yet paid for her dowry, the amount of cattle that was agreed upon between the parents of both parties. If this has been paid before the marriage, or during the year since that event, when the year has expired he may remove her to his father's house. The object of the

dowry is to provide her with sustenance in case she is obliged to return to her father's house through ill usage. And if the husband never pays the dowry, all the children whom his wife bears to him belong not to him, but to her father, who has absolute control over them, and uses them for his own benefit.



ABANDONMENT OF THE MISSIONARY EXPEDITION TO MATABELE LAND.—DEATH OF MR. BAINES.

LETTER FROM REV. W. GREENSTOCK.

WRITING from Durban; Natal, on May 13, Mr. Greenstock says :—

“With great sorrow I have to report to the Society that the Expedition to Matabele Land has come to a sudden end in the death of Mr. Baines. An attack of dysentery has carried him off just as the arrangements for our northern journey were on the point of completion. He died on Saturday last, the 8th of May, in the fifty-third year of his age, or thereabouts. His friends had noticed that since his return from Port Elizabeth he lacked his usual energy, but they little thought that his end was so near, for his constitution seemed of the strongest, and he had passed more than twelve years without sickness of any kind. It was long before he acknowledged himself really ill, and sought medical assistance. Thus valuable time was lost. His recovery from the first was rendered almost hopeless by the worry and anxiety which distressed his mind. After labouring for five years to open up the Northern Gold Fields, he found himself without proper means for the Expedition he contemplated. His London Company was withholding its support, and he had failed to get up a Company at Port Elizabeth. Still he struggled manfully on, hoping against hope that he might be the means of opening Matabele Land to European enterprise and civilization. His Natal friends earnestly sought to dissuade him from what they feared would prove a disastrous journey, but nothing availed to hinder him in the path of duty he saw before him.

“In Mr. Baines I have lost a true friend. He would have spared no pains to make my Mission successful. I must now go forth alone without the benefit of his long and varied experience. I mourn over the loss which Christianity and civilization have sustained ; but, as far

as he himself is concerned, his removal has, I feel sure, been mercifully ordained. He is delivered from the complications which destroyed his peace of mind. After long and too often unappreciated labour, he has been spared an old age embittered by disappointed hopes.

"I must now let the Society know what I propose to do. A few days before Mr. Baines's death I had a note from Bishop Wilkinson repeating the recommendation he gave me at Port Elizabeth, to make Eerstelling, at the Marabastadt Gold Field (S. lat. 24° E., long. 30° E. 25' approx.) my sphere of missionary labour. The sad event that has occurred leaves no doubt in my mind as to my right course. I am about to proceed to Eerstelling. I have sent my luggage on to Maritzburg, and I shall follow, I hope, to-morrow. From Maritzburg I go to Pretoria, and from thence to Eerstelling by the first opportunity. From all I can learn the Marabastadt Gold Field will not only be an admirable centre for religious influence in the north of the Transvaal Republic, but an excellent position also from whence to direct missionary operations to the tribes on the Limpopo, and beyond. It is the most northern of the regular European settlements. Mr. Button, the manager, has, I understand, built a church, and is extremely anxious to have a minister. One great purpose of my journey will thus be answered in attending to the religious interests of those of our countrymen who are acting as pioneers of civilization, and I need not assure you that I shall lose no opportunity of advancing our Missions amongst the natives.

"I have been so fortunate as to find a candidate for Missionary work in an engineer who belongs to the Church of the United States. He was intending to proceed to America for ordination, but has now determined to throw in his lot with me. He will follow towards the end of the year, paying his own travelling expenses. He was from his youth, he says, marked out for Missionary work; and he will, I have good hope, prove a valuable coadjutor.

"I am taking steps to turn the waggon and oxen into money, to await Miss Mackenzie's instructions. I trust Bishop Wilkinson will be able to raise some funds for the European work that may be done at Eerstelling, and partially repay the Society for its outlay on me."

The Society while fully sympathising with Mr. Greenstock in the disappointment and loss he has sustained in the death of Mr. Baines, approves of his going to Eerstelling, and permits him to draw the

grant already made, as though the Expedition to Matabele Land had been carried out, in the hope that, with the blessing of God, he may be able to lay the foundations of the Church in that spiritually destitute part of the country.



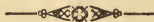
WORK IN INDEPENDENT KAFFRARIA.

A LETTER from the Rev. John Gordon, Missionary at All Saints, Bashee, Independent Kaffraria, gives an encouraging account of progress in educational, pastoral, and missionary work amongst natives of various races. Nor is it amongst the natives only that missionaries here labour. English families have recourse to them for the baptism of their infants, and for the preparation needed by their sick and dying as well as for such church services as can be given. Mr. Gordon wrote from his Mission Station on March 31st:—

“My work in the large Mission district under my care during the last three months, though arduous and trying, owing to my having to spend most of my time in the saddle, riding from station to station, has, I am thankful to say, been at the same time most encouraging; this I felt particularly on Easter Day, when several new communicants came to the Lord’s Table. In the afternoon of the same day I had the pleasure of baptizing fourteen persons whom for some months I had been preparing for this sacrament, with other candidates in my catechumen class, every Tuesday and Thursday morning, just after morning prayer. Amongst those baptized were a father, his son, and grandchildren, from one household, the grandfather, a white-headed old man over seventy years of age, who now at the eleventh hour had been admitted into the fold of Christ. Only three years ago he and his were living in a state of gross heathenism, from which they were first awakened by a visit from one of my native teachers. These native teachers do a great deal of good amongst their unbelieving brethren. Three of their number are volunteers who receive no pay for their services. The three paid teachers who are in charge of institutions—Edward, Peter, and Joseph—work as teachers and preachers most satisfactorily.

“I am now busy preparing candidates for confirmation, as we hope in a few weeks to have a visit from our new Bishop.

“The important Mission of St. Albans, which has been under my care since May 1873, takes a great deal of my time ; there is a very flourishing school there well taken care of by the native school-master, Moses Naku. It has a regular attendance of seventy boys and girls. On my last Sunday there I administered Holy Communion to forty persons, and at the visit previous baptized thirteen persons. I was agreeably surprised to find that my last offertory there amounted to over 1*l*. given chiefly in threepenny pieces. I hope an ordained man—a priest—will soon be sent to St. Albans to relieve me of this responsibility. There is also a flourishing institution connected with St. Albans. During the past quarter I have held services for Europeans at the Fingoe and Tambookie Seats of Magistracy, the one sixty and the other fifteen miles distant. At my last visit to Tambookie I received as candidates for baptism two bush boys and a bush girl, servants to the magistrate, whose wife kindly gives them daily instruction ; they were taken prisoners by the police in the war in Namaqualand, five years ago. I also administered Holy Communion to a sick European, the magistrate and his wife joining. I was much pleased to find on my last visit to the Fingoe magistrates, immediately at the close of the English service, a large attendance of respectably dressed Fingoes pour into the court-house, for whom I gladly held another service in their own language ; though at its close, after five hours continued speaking, I felt rather tired. Two native Christians have been buried in our neatly-inclosed cemetery during the past month in deep-dug graves, decent coffins, and with our beautiful burial service. What a contrast to the heathen burials around. Our Temperance Society has been increased during the past quarter. To-day a poor English trader and his wife came in their waggon over twenty miles to have their infant christened.”



MORE MISSIONARIES FOR THE TELUGU COUNTRY.

An Appeal by the Lord Bishop of Madras.

OOTACAMUND, June 1, 1875.

I COMMEND to all who take an interest in the work of Missions my friend, J. H. Latham, Esq. (formerly of Harrow School, late Fellow of Clare College, Cambridge, and now the Chief Engineer

of the Madras Irrigation and Canal Company), and the object which he has at heart of finding some one who will come out as a Missionary to Kurnool, and who, while chiefly engaged in Missionary work, will take charge of the small English congregation at that place. For the last few years that congregation has only once in every three months enjoyed the stated ministrations of a clergyman.

Mr. Latham's long residence in Kurnool has made him well acquainted with the character of the native population, and the openings for Missionary efforts.

I should be extremely glad if two men, desirous of serving Christ in India, could come out together to that new Mission field among the Telugus.

I beseech all to whom these lines may come, especially graduates and young curates, to consider seriously the great wants of India, and to inquire of GOD whether He would have them to come over and help us.

Several other parts of South India, some in and some adjacent to Mission fields of our societies, are in urgent need of Missionaries. Thousands upon thousands of young Hindus have received a western education, but have no Christian teacher near to converse with them of the things of God, and seek to win them to Christ.

Will not the Universities contribute more than they have done to the living agency by which the Church of Christ is trying to evangelize India? Out of forty-eight Europeans in the Church of England Missions of South India, only ten have had a university education. We are very thankful for those others who have nobly done all that lay in their power to fulfil England's duty by giving themselves: and some of them have acquired very high esteem for their learning and ability as well as for their zeal. But this does not remove the obligation from the Universities. Why should not they whose advantages are greatest be most forward to take a part in this work which affords so large a scope for the most educated thinker, the acutest understanding, and the most learned and accurate scholar?

If thirty men qualified for Missionary work were willing to come out, and there were money to build them houses and to maintain them, I could assign them places in this diocese where they should find abundance of work without trenching upon the field preoccupied by Mission agents of other denominations.

In Madras	2	In Ramnad	1
„ Chingleput	2	„ Cuddapah	2
„ Erungalore	2	„ Kurnool	2
„ Trichinopoly	2	„ Raichore	1
„ Aneycadoo	2	„ Amlapoor	1
„ Nangoor	1	„ Raghapur	2
„ Tranquebar	1	„ Trichoor	1
„ Negapatam	1	„ Travancore	2
„ Tinnevely	5		

I feel sure that if GOD inclines the hearts of men to come, the money required to make their services available will soon be found.

F. MADRAS.

The Bishop has forwarded to the Society a statement in which Mr. Latham, the Englishman now longest resident at Kurnool, and the elder of the Lay Trustees of the Church of England there, with the concurrence of his co-trustee the Collector and Magistrate of Kurnool, requests the Bishop's advice and aid towards establishing a Church of England Mission in Kurnool.

Many English are living who assisted at the annexation of the principality of Kurnool to British territory. Since that time a Mission has been established in it by the London Mission Society, at Nundial, forty-five miles from Kurnool. The Romanists have an Irish Missionary and many out-stations in the territory. The present district is formed by the union of the old principality with some Talûks of Bellâry and Cuddapah Districts, in one of the latter of which the S.P.G. has established a Mission, at Mûtyalpad, eighty miles from Kurnool. The C.M.S. has an efficient central station at Masûlapatam, and a strong educational establishment is conducted by Presbyterians at Nellore. Both these last-named Missions are as distant and as inaccessible from Nellore as Madras itself is.

Kurnool is a municipality containing 25,579 inhabitants. Of these, in the year 1871, 12,459 were Hindus; 12,971 Moham-medans; 17 Europeans; 100 Eurasians; 39 others. Almost all speak Telugu: but a small influential minority of the Mohammedans speak Hindustâni only; and another small number of non-caste Tamil servants speak Tamil, with but little knowledge of Telugu. The services in the Romanist chapel are held in Tamil; and a Tamil service is held in the church with a congregation of about eight, by an old catechist (maintained by subscription); this is the only native church connected with the Church of England in the

territory. Kurnool is the head-quarters of the collector, superintendent of police, district engineer, and of the Irrigation Company ; and is the residence of the judge and surgeon. The church, fabric, and its subordinate officers, lighting, &c. are maintained entirely by the Madras Government ; and the Chaplain of Bellâry officiates on one Sunday in each quarter of the year.

The district (formerly the principality) of Kurnool covers 7,358 square miles, and has a rapidly-increasing population of 959,640 souls, a ninth part of whom are Mohammedans. It contains a large area of hills nearly uninhabited. The canal of the Madras Irrigation and Canal Company runs through the district for 150 miles of its course.

Kurnool is malarious, compared with the neighbouring stations of Bellâry and Cuddapah in the open plains. It is, however, exceptionally healthy for children.

We learn from Mr. Latham's statement that the most important class at Kurnool are the educated English-speaking class, which includes all the men, of every race, who have influence, or are likely to have influence, in the various departments of Government and in the offices of the Canal Company. Of these I have seen from twenty to thirty assembling weekly (including the town and district native magistrates) in an apartment provided and lighted at their own expense, for the purpose of reading English authors or their own original papers, and of holding extemporaneous discussion in English. These meetings fell through for want of a good permanent president. The Missionary would find such an assembly very ready for religious instruction. If a capable man, he would in twelve months probably learn as much as he would teach. At least, he should in that time have honestly assisted them in the knowledge of English, and have ascertained in return the state of religious knowledge and feeling which he would be likely to find in their less educated countrymen. Elementary schools in which the Scriptures should be taught ought to be opened : and others to which the children of Christian Eurasians, and of Christian native servants, could go.



CHINESE MISSION.

LETTER FROM THE REV. C. P. SCOTT.

CHEFOO, *April 3rd*, 1875.

SINCE last writing I have been learning something of the nature of the work as it is carried on in the interior by means of itinerating. Dr. Nevius, with whom we are living at present, usually makes two tours in each year, one in the spring, and one in the autumn. This year he kindly offered to take me with him. We thought it would be a valuable opportunity of seeing how the work was carried on; and also I felt that more contact with the natives would be serviceable to me in acquiring the language. I therefore thankfully accepted the proposal. Circumstances obliged Dr. Nevius to go rather earlier than usual, so we started on February 11th, while it was still quite wintry weather. Our conveyance was a sort of mule-litter, like a small carrier's cart in shape, but with the shafts protruding both in front and behind, and resting on the back of mules. This contained most of our baggage, and would also accommodate one of our persons, so we took it in turns to walk and ride. We were accompanied by two native Christians, who rode and carried their baggage on donkeys and mules. Chefoo is situated on the north coast of the great Shantomy promontory, which reaches out into the Yellow Sea. We took a south-westerly course, the furthest point at which we arrived being about 250 miles from Chefoo. Altogether we must have travelled about 600 miles on foot and in our litter. We would journey ten, twenty, thirty, or forty miles a day, but never more—the usual pace of the mules being about $3\frac{1}{4}$ miles an hour. The weather was severely cold (though we had no snow), and what with the long exposure by day, and the somewhat insufficient shelter at night, one is keenly conscious of the height of the thermometer. The Chinese inns are not the most comfortable of habitations. The room which we inhabited was usually built of mud, with floor also of mud, a roof of straw, and the windows filled with thin paper in place of glass. Sometimes they possessed a table and two benches, or even two chairs. Very frequently they had none of these luxuries, and on no occasion had they any more furniture. At one end, or along the side, one always finds what is called a “keang,” that is a raised dais, about two feet high, and extending about six feet from the wall. This is intended

to sleep on ; it is covered with tolerably clean matting, and is hollow underneath, in order to admit of fires being made there to roast you as you sleep. The Chinamen like this process, but we used to wrap ourselves up very warmly, and do without a fire, preferring to keep the air pure. Of course these arrangements necessitated our taking beds with us, so we were each supplied with a mattress and a considerable quantity of rugs, wraps, &c. We also took with us a small stove, a kettle, a teapot—some tins of butter and biscuits, in case I might prove to be unable to eat the food which the inns provided for us. Nor did we omit to take a few knives and forks. At first the food and the way in which it was served were uninviting—and the difficulty of eating with chopsticks made it more unpleasant still ; but I soon got used to it, and in the better inns the food was sometimes very good. They have a curious native wine, which is always drunk hot, and forms an excellent corrective to the richness of the viands. At the close of the tour, my companion pronounced that I had got on very well for a “trial trip,” both as regards the travelling and the food. The country itself was not very interesting, but no doubt this was partly owing to the fact that at that time of the year there was but little vegetation, so that everything looked brown. Occasionally we came across the broad level beds of rivers full of sand, or with a narrow shallow stream running along one side of them. These were usually traversed by frail bridges, and at these points our mules would sometimes fall and upset us, or our litter. The greater part of our journey was across level plains, so it was a relief, when from time to time we encountered a hilly region. We stayed at seven or eight walled cities during our excursion, but with these I was much disappointed. They were dilapidated, ugly, and dirty, with no objects of picturesque interest at all, except the great stone arches which continually extend across the street, and commemorate the virtues of some departed citizen. The cities are all so very much alike, that when you have seen one you may be said to have seen all.

Dr. Nevius was tolerably well known upon the route which we traversed—yet there was a good deal of curiosity manifested. It was, as you may suppose, rather trying to me, for I could hardly speak at all ; so I had to submit with a good grace while they pulled about my whiskers, my buttons, coat and boots, and wanted to know my age, and my “honourable name,” &c. Frequently, too, when we had taken refuge from the crowd in our room at the inn, they

would come to the window, and tear the paper in all directions, so as to be able to "eye" us, as we boiled a kettle, or changed our boots, or read a book. As a rule they were very friendly; but on one or two occasions, while preaching at fairs, we were pushed and jostled, and had a few stones thrown at us from behind. Now and then we had some difficulty in getting into an inn, especially if we arrived after dark at a place where we were not known.

Now I must tell you something of the way in which this itinerating work is carried on. In the first place we had large numbers of books on Christianity, more or less simple in their nature.

(1) If we had not a very long journey before us we would stop in some of the villages as we passed; the people would come round us, and then Dr. Nevius would talk to them for a while, and perhaps give a few books to any who appeared to be interested.

(2) In the cities. When we had fixed upon an inn, we would stroll through the city, stopping once or twice, telling the people our business, and inviting any who pleased to come to the inn in the evening, or at any time during our stay. If much interest was displayed, we left the native Catechist behind with a supply of books; and before we went away we published through the streets that he would be found at such an inn, by any who wished to learn more of the doctrine.

(3) At fairs. At many of the towns there are large fairs at stated intervals every month, which attract the people from the neighbouring country. Our tour was so arranged as to fit in with many of these fairs. We either arrived on the previous night, and put up at an inn, or we spent some hours at the fair in the middle of the day, as we passed through. If foreigners were well known in the place, the people were not very boisterous, and so would be admitted into the inn, and would be addressed in our room. Usually, however, we looked out for some good preaching stand-point, as we came into the town; and then having attracted the people, we would lead them to this point. Sometimes it was a heap of mud just aside from the main street, sometimes the top of a lofty wall. When the crowd was great, and the curiosity became very troublesome, we used to take the litter outside the gate by which we wished to leave, and place it in the charge of the mule-driver; thus we avoided the difficulty of packing it with all the bystanders around. Until a short time ago it was customary to call all foreigners

“Kive-try,” which means “devil,” and this was the regular greeting with which they were received. Now there are proclamations from the government forbidding the use of the word as applied to us. Sometimes, however, we had it applied to us. Occasionally 1,000 people or more would be listening at one time, on these fair-days; and at intervals we distributed books to those who were anxious for them. These books have printed on them the address of the Missionary who delivers them, and thus the people are informed how they may find him, and gain any more knowledge of Christianity.

We read with much interest all that we could find about the Day of Intercession, and specially hope to hear of offers for the work in India. We are working away at the language, and making what seems to us very slow, but I hope is sure, progress. It certainly requires a solid foundation-laying. I derived a good deal of benefit from the tour.



THE LABOUR TRADE IN MELANESIA.

THE July number of the *Mission Field* contained, in an account of the work of the Melanesian Mission, an allusion to the enormous difficulties caused by the labour trade. The following notice of the working and results of that trade during the year 1874 is slightly abridged from the statement appended by the Missionaries to their Report for that year :—

“It may be hoped that the attempts made by the Missionaries, and those under their influence, to prevent the voluntary emigration of natives, have been in many instances successful. At any rate, in some places but few have gone away, and traders have been known to throw the blame of their ill-success upon the Missionaries. In some places, also, the natives have by their own experience, or that of more unfortunate neighbours, discovered that it is not to their advantage that their young men should leave home. At the same time the number of labour vessels seen and heard of shows that the Melanesian people are still continually solicited and enticed; and the invitations of the trader’s agent, backed by a tempting display of knives and tobacco, and often by the basest falsehood, are irresistible to many a native who had beforehand resolved that

he would never go himself, nor sell those belonging to him for 'labour.' The evidence of an English traveller, furnished by the Marquis of Normanby, is valuable in showing that the deportation of the young people is against the will of their elders, and of those in any kind of authority over them, and that the danger of the depopulation of the islands is apparent even to a casual visitor, and not imaginary or exaggerated, as those interested in the trade often maintain.¹ The position of the Mission in regard to the trade is this: that with the plainest evidence that it depopulates the islands, destroying also every prospect of industrial advance among the natives in destroying the population; with nothing whatever to show that the gain to individuals is so great as to make up for the injury done to the mass of the people; with very much to show that the introduction of firearms is more destructive than the continued use of native weapons where the ancient use remains; much more pernicious where the habitual use of them has been put away; with the knowledge that if forcible kidnapping is at an end, much fraudulent or, at the very least, defective engagement of labourers goes on;²—the Missionaries, having in view their duties—not the interests of Queensland or Fiji planters, but the temporal and spiritual interests of the Melanesian people—have no choice but to oppose the engagement of natives whom they can influence,

(1) Extract from a letter described as 'being the evidence of an impartial English gentleman, who has witnessed the whole transaction with his own eyes':—

'There is, as a rule, a general desire on the part of the young men to go, and a general disinclination on the part of their relations or the chiefs to permit them to go; this leads to bargaining as to how much we will give them to allow the boys to go. The present generally is two tomahawks and a large knife for a man. They regard this as buying and selling, and always speak of it as such.' . . . 'I have on several occasions seen young men prevented by force by their relations from getting on board the boat; and from all I saw I was convinced that if the young men were allowed to go the ships would easily and speedily get their complement; but at the same time the islands would be depopulated in a short time. It is to prevent their tribes being weakened by loss of numbers that the chiefs and old men prevent the young ones from going.'

Upon this it is desirable to note that the buying and selling of men was a thing unheard of among the natives before the traders introduced it; to characterize such a trade is wholly unnecessary. That there are no chiefs and no tribes in the islands here referred to is immaterial here; but is worth knowing, to meet statements often put forward by the trading interest that the recruits are taken from a state of slavery at home, and that the selling of men by their chiefs is in accordance with native custom.

(2) On two occasions Queensland labour vessels were found at anchor by the *Southern Cross*; on both occasions "recruits" were found to have escaped to shore in the previous night. The case of the *Jason* has been mentioned (See *Mission Field* for July, page 202.) The first seen was the *Southern Cross*, from Rockhampton, found at Ureparapara on the 30th of July. Hearing that some Saddle Island natives, who had swum ashore in the night before, reported that others still desired to escape, but were afraid, Mr. Codrington and Mr. Selwyn went on board. Four boys, of thirteen or fourteen years old, one of them a baptized scholar from Ara, declared through the agent's interpreter that they did not wish to go to Queensland, but wished to go home. They declared that they had not come on board with the intention of going for labour, but at the invitation of the native employed as interpreter, who, they said, had afterwards told them that they had been duly "bought," on which account they had remained on board. On finding out that they had been deceived, they wished to escape. A passage home was offered in the Mission vessel, but the Government agent refused to let them go, on the ground that he was persuaded that they had wished to go for labour, and that their desire to go home was 'on the impulse of the moment.'

and thus to endeavour to make known the real effect and character of the trade, in some hope that, before it is too late, the mischief may be checked.

“The answer to the question, whether, taking the trade as an existing and inevitable fact, the Mission ought not to turn it to good purpose by working upon the labourers on the plantations, is threefold. First, the field of the Melanesian Mission is Melanesia, not Queensland or Fiji; if Christian people take savages from their heathen homes their duty of teaching them the Gospel is beyond question; much more when they are often taken from Christian teaching at home to labour on a plantation. Secondly, while there is more than enough in Melanesia itself to engage the Missionaries, they have not time nor strength to go elsewhere. How, for example, can the Banks Island congregations and schools, small as they may be, be left while the Missionary in whose charge they are is trying to reach the scattered labourers from that group in Fiji? Thirdly, the whole scheme and method of the Mission turns upon the institution in Norfolk Island, which is framed to work together with what is attempted to be done throughout the islands, and could not be carried on in connection with plantation Missions.

“Further, with every difficulty, the Mission will undertake what it can, and has sought to do something. Nothing but the want of teachers who can be spared from their own homes, which have the first claim upon them, has prevented the sending of them to Fiji, according to invitation long ago received from thence; and one, not selected for the purpose, but taken from a plantation, is actually employed at Levuka. The Rev. W. Floyd, the single clergyman of the Church of England in Fiji, has from his first settlement there, accepted the duty of doing what he can for imported labourers, has, applied for assistance, and is now with much kindness maintaining a teacher, of whose work good accounts have been received at Mota from returned labourers whom he has taught, and at Norfolk Island from visitors to Levuka who have heard of or seen his modest work. Whether anything has been done in Queensland we do not hear; but it is certain that in Fiji the little that has been done has given a support to the Mission in the islands. The successful labours of the Wesleyan Missionaries among the Fijian natives also influence, to a very great extent, the heathen labourers who work among Christian people of their own race and colour.

“In truth, however isolated in past times the work of the

Melanesian Mission may have seemed, or may have really been, it is plain now that the altered circumstances of the native race are bringing influences to bear upon them only very partially felt before. These influences, though in many ways they may tend to good, are in many ways also bad. Our great difficulty is not the darkness of the savage mind, nor the corruption of the heathen heart, but the character and example of men who come from civilized countries and with the Christian profession,—the failings, inconsistencies, and vices of those on whom the natives look as guides. It is probably very little understood how poor an opinion the Melanesian who has been in ‘contact with civilization’ has of the moral character of the civilized man.”



FREDERICKTON.

LETTER FROM THE BISHOP.

FREDERICKTON, *May 14th*, 1875.

I ACKNOWLEDGE with grateful thanks the generous act of the Society in continuing our grant. It is peculiarly seasonable at this time, because we are passing through a monetary crisis, owing to the depression of trade, which seems as if it would be very severe.

I am happy to inform the Society that I have succeeded in filling up nearly all the vacancies in the Mission. Three of the Society's divinity students will, I trust, be ordained at the ensuing Trinity Ordination, and will be at once sent to assist in Missionary work. . .

I entirely accord with that part of the Society's request which relates to our sending annually to their Treasurer the result of collections made in the several churches assisted by them in this diocese, and in others which are self-sustaining. I shall continue to urge this on the clergy. At our ensuing Synod this year the proceeds of the anniversary sermon in the cathedral will be given to the S.P.G., and in St. John's collections have been made in several churches for this purpose. I am sure it is only an act of common justice that we should do so : and I wish the time were come when we could relieve the Society altogether of any grant. . . .

Immediately after Trinity Sunday I intend to proceed with the Confirmations, which I have already begun, and which will occupy me until October.

Books.

THE GRADUAL CONVERSION OF EUROPE, a paper read at the last Anniversary Meeting of the Society, by the Rev. Dr. Maclear, Head Master of King's College School, brings out very forcibly how slowly, and in the face of many checks and reverses, the faith of CHRIST spread through Europe, both Roman and Barbarian. Dr. Maclear ends by summing up the whole historical argument under four heads, each of which teaches a lesson of patience or of hope as regards our Mission work; and he concludes his address with these words:—

“The history of the Conversion of Europe is full of encouragement as regards the future. Though several tribes were converted by the sword, and by other methods than the holy lives and burning zeal of devoted missionaries, yet in a few centuries the Christian leaven wrought so mightily as to purify itself from the corruptions which had originally beset it, and to exert a power such as had never before been known in the world. ‘The indirect benefits which,’ as Livingstone remarks, ‘to a casual observer lie beneath the surface, and are inappreciable, in reference to the probable wide diffusion of Christianity at some future time, are worth all the money and labour that have been expended to produce them.’ This was proved to be so again and again in the history of missions in Europe. Christianity attracted the heart of men by the revelation of the Fatherhood of God; it proclaimed the glad tidings of His infinite love as displayed in the incarnation of His Eternal Son; it assuaged the sense of guilt by pointing to the sacrifice of the Cross; it strengthened the power of hope by bringing to light life and immortality. But at the same time the indirect benefits it conferred were inestimable. Slowly and gradually it abolished the pagan curse of cruelty and slavery; it preserved and enriched the languages of Europe; it lent new majesty to painting, music, and sculpture; it called into being the ideal of the Christian family; it provided the humanizing machinery of Schools and Universities; it created what we now breathe, and know not we are breathing it—a Christian atmosphere.

“When did it seem less likely that such results could be achieved, in however long a space of time, than when a Cyprian, a Jerome, an Ambrose were brooding almost in despair over the irruption into the Empire of the strange Northern races, or when in the tenth century there went up from well-nigh every church and monastery in England, France, and Germany, the solemn cry, “*A furore Normannorum, libera nos, Domine.*” And yet what evil was ever more conspicuously turned to good? What untoward event was ever more clearly shown to be guided by ‘the Hand that guides the World?’ Is it anything but cowardice to think that the mighty and beneficent powers, which Christianity put forth in days gone by, have been suddenly arrested and crippled? Is it too much to believe that as there have been a Greek, a Latin, and a Teutonic Christianity, so there shall *gradually* arise an Oriental Christianity, and an Oriental Theology?’ We may answer the question by another—Who would have believed in the fifth century that in the wild destroyers and supplanters of the ancient civilization of Rome were ‘the fathers of a nobler and a grander world than any that history had yet known?’

¹ How many languages, like the Gothic, Cornish, Old Prussian, Saxon, and Bulgarian, are solely preserved in fragments of Scriptural and Ecclesiastical documents; how many more, like the German and English, have been fixed and elevated by versions of the Bible; how many more, of the deepest interest for the student of humanity, have been solely made known to us, in every region of the globe, by missionary research?—FARRAR'S *Witness of History to Christ*, p. 180.

"This wonderful transition is now a thing of the past. It is an accomplished fact. But it was a transition which lasted through centuries, and was slowly and gradually brought about. Shall we be surprised if in this matter of slow development history shall repeat itself?"

"In our eagerness for immediate, visible results, it is well to remember that the price of haste is brief duration, that anything which ripens before its time withers before its time; that in all the works of God there is a conspicuous absence of all hurry; that if earthly seed is long in coming to perfection, Heavenly Seed is longer still."

Dr. Maclear's paper may be had at the House of the S.P.G.

DEPARTURES AND ARRIVALS.

Mr. F. A. Barrow sailed on August 24th for Newfoundland. The Rev. J. B. Good sails on September 7 for British Columbia. The Rev. T. E. Dowling has arrived from Fredericton for a month, and the Rev. W. E. Gelling from Nova Scotia for three months.

Society's Income for 1875.

A.—Monthly Abstract of RECEIPTS AND PAYMENTS.

I.—GENERAL FUND, at the disposal of the Society. II.—APPROPRIATED FUNDS, administered by the Society. III.—SPECIAL FUNDS, not administered by the Society, but transmitted direct to the persons named by the Donors.

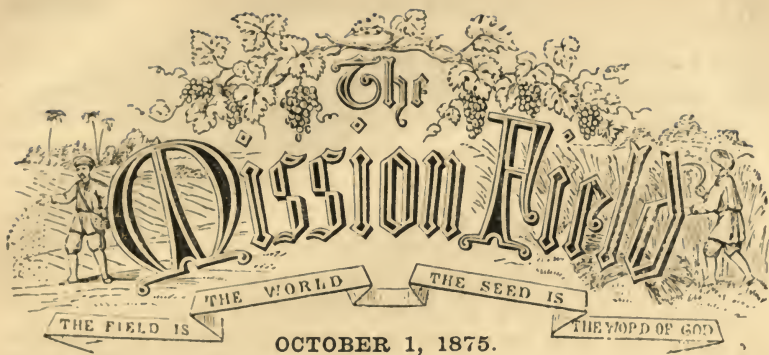
January—July, 1875.	I. Subscriptions, Donations, and Collections.	2. Legacies.	3. Dividends, Rents, &c.	Total RECEIPTS.	Total PAYMENTS.
I.—GENERAL	£ 16,109	£ 3,932	£ 3,000	£ 23,041	£ 42,083
II.—APPROPRIATED . .	2,461	—	2,907	5,368	5,645
III.—SPECIAL	9,184	—	1,131	10,315	13,151
TOTALS	27,754	3,932	7,038	38,724	60,879

B.—Comparative Amount of RECEIPTS at the end of July in five consecutive years.

	1871.	1872.	1873.	1874.	1875.
I.—GENERAL.					
1. Subscriptions, &c. . . .	£14,197	£16,394	£15,891	£14,772	£16,109
2. Legacies	6,020	4,971	6,706	11,012	3,932
3. Dividends	2,337	2,251	2,306	3,060	3,000
	22,554	23,616	24,903	28,844	23,041
II.—APPROPRIATED	4,548	10,730	5,422	6,836	5,368
III.—SPECIAL	3,893	5,825	6,264	13,359	10,315
TOTALS	£30,995	£40,171	£36,589	£49,039	£38,724

Notices have been received of the following Legacies :—

	£	s	d.
Hartley, Miss Frances, Plymouth Grove, Manchester.....	50	0	0
Selwyn, Rev. W., D.D., St. John's College, Cambridge, Canon of Ely.....	500	0	0
Greensill, Miss Ann, Alcombe, Dunster.....	50	0	0
Roberts, Richard Robert, Esq., Brynbella, Streatham.....	1,000	0	0



THE CHOTA NAGPORE MISSION.

BY REV. W. H. BRAY, M.A.,

Honorary Secretary to the C. N. C. Diocesan Committee of the Society.

ON waking very early on the last morning of my journey I was astonished to see as the most conspicuous feature in the landscape what would be even in England a really remarkably handsome-looking church. We were as yet some distance from Ranchi, but of course it could be no other than St. Paul's Church of that station. A nearer approach only caused me to admire it the more, and when I arrived and looked in and saw everything well finished that was intended to be considered finished, I was full of satisfaction and thankfulness. There are no seats, as you know, for the natives, and those for the Europeans are moved aside, excepting at the English services, so that the whole nave is one vast area, with nothing, save the pillars arising from the matted floor, to take off attention from the imposing-looking chancel which has seats for the clergy and choir. When afterwards the congregation assembled and prostrated themselves (they do not simply kneel) and joined in the service, both in that part which was said, and perhaps more especially in that part that was sung—their voices blending in almost perfect harmony,—the effect was very impressive indeed, especially when one remembered what these men were, and what they would be but for the message which they have received.

The school, as to its management, &c., gave me as great satisfaction as the church did. The building, however, is not good. Passing

over the ordination service, of which you have heard all that could be said, and the church councils which I attended, and in which I was struck particularly with the attention that the head men of the villages there assembled gave to the subjects of discussion, sometimes adjourning to talk over knotty points among themselves before giving an answer, I go on to speak of the natives who were ordained. Their simplicity and their unsophisticated manners were characteristic. What the Society has been long trying to do in Bengal, but has so far largely failed in doing,—viz., to raise up native pastors who shall retain their original simple manner of living, has been done to perfection in Chota Nagpore. The candidates were by no means behind in their preparation. They passed their examination remarkably well, and gave the Bishop great satisfaction. I set the Church History paper myself, and I thought it a stiff paper, but the Bishop said the answers were capital. Being in Hindi of course I could not judge for myself. In their appearance, their dress, and their habits, they were like their brethren, with only that extra amount of sharpness and refinement which more constant communication with educated men necessarily gives. Their salary is only Rs. 15 a month, and living as they do like their fellow-villagers, but receiving the respect due to the pastor from their fellow-villagers, they are content. I was careful to inquire about the way in which they were respected (five of them had been deacons for two years), and I found the answers satisfactory. Anxious to know as much of them as possible I gave a clerical dinner, to which all were invited. No table, no chairs, a large cloth spread upon the floor, with brazen vessels containing several kinds of food in each; and we all disposing of our legs as well as we could, sat or lay down and began to eat. Previously to grace (and I mention it as an illustration of how their own customs are kept up) all the pastors went outside and rinsed their mouths—one of their invariable customs before eating. I need not describe the dinner: how curry succeeded the (to me) unnameable dishes placed before us, and sweetmeats succeeded curry, but I will mention the conversation. I talked to those near me through Roger Dutt. Questioning them on their work, I found it was much the same as that of pastors in England, only of course their “parishes” were much larger in extent. They distinguished between their social and their pastoral visits by saying that they received a little tobacco when they paid social visits and smoked according to custom, and never when they paid their pastoral visits. They

were particularly free and simple in their conversation with me. "How was it I was a secretary, not being an old man, nor my hair grey?" "How was it that my wife was neither with me at Ranchi, nor in Calcutta, but in Delhi at that time?" "There were many Christians now in Ranchi: had not that made it a well-known place even in England?" "Had I heard of Ranchi when I was in England?" These are specimens of some of their questions; their last remark was a little peculiar though intended to be polite. "Your stomach is very small." I suppose they had noticed that I had not partaken *very* freely of their viands. They wanted me to have their portraits taken all together, as they justly said, "they were the first priests and deacons of their race, they were all together then, they might never be again." I willingly assented, but it was found to be impracticable, as sufficient notice could not be given to the only man who knew anything of photography. I was charmed with the men, one and all, and I am sure that if anyone wants to learn how to bring up village pastors who should be worthy of the name, and at the same time be able to live upon salaries which the people themselves can afford, he cannot do better than take a lesson from the Missionaries at Ranchi. To Mr. Whitley their preparation is mainly due.



TANJORE MISSION.

REPORT OF THE REV. J. F. KEARNS.

For the year ending 31st March 1875.

AT this date last year I furnished the Society with the first notice of my labours and their results in the Tanjore Mission. I select the same date this year, in order that I may be able to traverse a complete year of Missionary work, and to show as clearly as possible the fruits of our labour, so far as we can see them. But before entering upon the consideration of our work, it will not be out of place briefly to glance at the past history of this Mission, especially as I have now no doubt that much, if not all, of its unprogressive character is due to the foundation upon which it was attempted to build up the Mission.

PAST HISTORY.—The good men who first commenced the Tanjore Mission were undoubtedly men of singular piety, possessin

great love for souls, and most anxious to gather sinners into the fold of Christ's Church. At the same time, their prudence was not equal to their zeal. From the first, the Tanjore Mission was a mere eleemosynary establishment, in which the converts were fed and clothed, or provided with employment of some kind; and for the sake of these temporal advantages hundreds flocked to the Missions and enrolled themselves as Christian converts. The times were favourable to such accessions, a great famine had desolated the land, thousands wandered about starving, and those of them who turned their faces to the Mission always found a home. Hyder Ali's and Tippoo Sahib's devastations increased the number of the desolate, and swelled the number of the converts. The Mission was wealthy enough then to meet the expenditure; and, perhaps, to those who lived amid such scenes, the relief of famishing wretches appeared a high Christian duty, especially as their circumstances afforded them an opportunity of ministering to their higher and greater needs. At all events, this system completely destroyed all self-independence in the people, and pauperized them to such an extent that even now, when we address people in the villages, their invariable reply is, "Will you get me employment?" "Will you lend me money?" "Will you pay my debts?" and when we tell them that to do those things is not what we have been sent to India for, their rejoinder is, "Swartz gave rice, clothes, and money, bought oxen for us, built houses for us, he bought land for us,—why can you not do these things? Do them, and then we shall become Christians." Such are some of the replies we receive in answer to our invitations; and the strangest thing about this is, they are not made by the poor only, on the contrary they are made by people that are well off; farmers who consider themselves highly respectable, but who, from what they know and have heard of the Mission, regard it as an "institution for the indiscriminate distribution of money."

It was a fortunate circumstance for Tinnevely that it was severed early from its connection with Tanjore; for, if it had not been, Tinnevely would now be in a condition similar to that of Tanjore. There are two large villages in Tinnevely that from the commencement of their Christian career until their severance were closely connected with Tanjore. In these two villages the Tanjore system was thoroughly carried out; and I, in common with some others, had months and years of trial and difficulty with them, fully

equal to what I experience here ; but happily it has been thoroughly stamped out there, and a better and healthier system has taken its place. It is difficult to free oneself from a system in a day ; and a system that is connected with Missions presents peculiar difficulties, especially when it is a bad one. The Missionary may see and know that it is bad, but he fears that to change it would be tantamount to losing his converts (such as they are) at the same time ; and so, hoping almost against hope, toleration was resorted to, leaving to time and to circumstances to effect the desired change. Something has been effected in Tanjore of late years towards leading the people to know that "it is more blessed to give than to receive," and that Christianity does not consist in meat and drink ; and I trust that ere long Christian duties will be regarded as Christian privileges. Meantime, when we judge the people, we should not close our eyes to the system in which they have been educated.

VILLAGES.—When I last wrote, I reported that in seven villages outside Tanjore we had small Christian congregations. I am thankful to be able to report that the number has risen to twenty-two villages. But let it not be supposed that these are healthy, vigorous churches : they are but mere seed-beds, in which the young plants are exposed to many a cold blast ; but even for this we should be thankful. In God's good time they may become centres of light to other villages.

CHRISTIAN POPULATION.—In my last Report, the Christians *outside* Tanjore amounted to 149 souls, they now amount to 237. In Tanjore itself there has been an increase of 104 ; so that the total increase is 341. To be brief, the entire Christian population in connection with our Church is 1341, of whom 394 are communicants.

THE SACRAMENTS.—These are administered as frequently and as regularly as possible. The Holy Communion is now administered in four different places in the district. During the year the increase of Communicants was but 19. Holy Baptism is administered when and whenever it is necessary. During the year we baptized 21 adults and 41 children, altogether 62. I have at present 36 adults preparing for baptism, which I hope will take place on Whitsun-Day.

CHURCHES.—Since I last wrote, I completed two village churches, and the kindness of a friend in England has enabled me to commence a third, which I hope to see finished shortly. In villages where I have no church a private dwelling is used for the purpose.

SCHOOLS.—Of these I have ten, containing 337 boys and 77 girls, all of whom receive a good elementary education, and are carefully taught the principles and truths of Christianity. These Schools are as carefully looked after as possible ; for I regard them as feeders to the Christian Church, and I shall extend them in every direction possible. To such schools as these the success of the Tinnevely Mission is due in great measure. The education given to the children in the elementary schools there was eminently of a Christian character, and it had its effects upon the children as they grew up. Such schools are more than ever needed now. Higher education has decidedly effected much for the people of India ; but no one will deny that while higher education has destroyed the belief of the people in their own religious system, it has given them nothing in its stead, and hence, go where we will, we meet with the most undisguised infidelity in the educated classes. Europeans and Hindoos complain alike, and one Hindoo writer has said that the only schools in the country that imparted an education worth having were the Mission schools, because the Missionaries taught the pupils morality, truth, and reverence for God. And then he adds sorrowfully, that even these, in their desire to obtain Government aid, have connected themselves with the Government scheme, and so their usefulness has passed away. If we would succeed, I am persuaded that we must get hold of the elementary schools irrespective of Government aid. In this district, especially, should our efforts be directed to the training and education of the young.

THE NATIVE CLERGY.—I am thankful to say that I have two good fellow-labourers, both of them Tinnevely men, one of whom has served there under me as schoolmaster and catechist almost from the commencement of my own Missionary labours. Mr. Gnanakan, who is in priest's orders, resides at Vellum, where he has a congregation of nearly eighty souls. He has, besides, under his care several villages, distant from four to seven miles apart. Besides administering the Holy Communion at Vellum, he celebrates once each month at Boodalone and Suraloon. Mr. Manuel is in deacon's orders, and resides at Tanjore to assist me in my duties there, and he also visits, as I direct him, the villages within seven miles round about Tanjore. The help that I have received from these two valued men is indeed very great. The work for me, singlehanded as I was, was decidedly too much, and I taxed myself beyond my strength unwisely. Help came in time, however, and I rejoice to say that I feel as well and as

strong as ever, and, with my two assistants, feel fully equal to the work here, and through the Divine blessing I hope our united labours may prove useful to many. Tanjore District has many needs, and a band of well trained, devoted catechists, like Tinnevely men, is a primary one. How this need is to be met is shortly to come before the Local Committee for consideration ; but that we are in want of men who will work for the work's sake is evident. Until we have such men in the field, the indifference and the spiritual deadness that are apparent everywhere will continue with more or less obstinacy. A few right-minded catechists abroad in our villages could commence a great work. With the agents under me, with two exceptions, I have no reason to complain ; they carried out my instructions heartily, and entered into all my views and plans quite cheerfully. The two exceptions I have removed from the work altogether, as they were doing more harm than good.

CONGREGATIONS.—Of all the congregations in the district, that of Tanjore is, on every account, the most important. I have been earnestly endeavouring to effect changes and improvements in it, and if I have not succeeded to the extent of my wishes, I have still many reasons for thankfulness. The daily Service continues, and the Services commenced by me on Wednesday and Friday evening have been well attended throughout the year, and the Services on Sunday are always numerous attended. The Christian lads who attend the High school, by an arrangement with Mr. Marsh, come to the daily morning Service, after which they are catechized. The subject just at present is, "The Young Churchman armed." There have been more frequent celebrations of the Holy Communion this year, the attendance at which has been very good. Vellum congregation comes next, but it is in its veriest infancy, and of it I shall say no more at present than that the people are regularly instructed, and that I have reason to hope that ere another year passes away it will be in a condition worthy of a more extended notice. I should mention, however, that I have recently got up an Endowment Fund, on the Tinnevely plan, in connection with Vellum, and it already amounts to 300 Rupees.

GENERAL REVIEW.—Looking back on the past, I consider that we have abundant cause for thankfulness and for encouragement ; the old stations have been materially strengthened, fresh ground has been occupied, there has been a steady increase in numbers, the number of the baptized and of the communicants have increased, there

have been accessions from the heathen, and a spirit of liberality has manifested itself amongst the older Christians. With reference to Christian education, the Girl's school maintains its reputation, and throughout the entire village schools there has been steady progress. The catechists and schoolmasters have, on the whole, laboured well and faithfully. So I venture to conclude with the hope that God will bless that which in His Name we have commenced.

JAMES F. KEARNS.

Missionary, S.P.G.



THE CHURCH IN THE COFFEE DISTRICTS OF CEYLON.

BY THE REV. JOHN KEMP, LATE S.P.G. MISSIONARY AT SARAWAK.

AN account of my own parish, which is the largest and most populous in the coffee districts, will serve to show the way in which Church work goes on in the hills here.

Dimbula lies in the midst of the hilly country which occupies the southern centre of the island. It ranges from 4,000 to 5,500 feet above sea level, and, except for the heavy rains of the south-west monsoon, enjoys an almost perfect climate, the average temperature being only 66°. The people are English and Scotch coffee planters with their wives and families, and the Tamil labourers employed on the estates. There are upwards of 200 Europeans, and from 18,000 to 20,000 Indian coolies, at least, scattered over the seventy-three square miles in the district.

We came to be a parish in this way. Two years ago, while on one of his Missionary journeys, Bishop Jermyn met the leading planters, and suggested that steps should be taken to support a resident chaplain and build two small churches to hold service in. Up to that time, it was only at rare intervals that a clergyman visited the district, and Church people in it had no opportunity of holding public worship, or of obtaining the Sacraments except when a priest of the Tamil Cooly Mission or some other clergyman from a great distance came to them. A Presbyterian minister itinerated among the estates, but the Church was not represented.

The Bishop's suggestion was taken up with genuine warmth by the majority of the planters. A committee was formed to raise funds, 400*l.* a year and a parsonage were guaranteed to the chaplain, and a considerable sum was at once raised for building churches.

One of these churches is now at the point of completion. It is a pretty brick building, nave, chancel, porch, and vestry, in the early English style, seated for seventy persons. Friends have given us a large harmonium, with sets of psalters and hymn books for choir use, cushions for the sanctuary, and altar rails. A brass lectern is promised by one planter, and a stained glass window for the east end by another. The vessels for Holy Communion and the fine linen, also the service books have been bought with the proceeds of the weekly offertory and collection, after setting aside a portion of the money for the S.P.G. and the Diocesan Fund.

Until the churches are finished, services are held in coffee stores, eight miles apart, to suit the people on the upper and lower estates. It has been found impossible to furnish the stores permanently for service, on account of the exigencies of cross time and estate work, but willing hands have done their best to supply seats and other fittings on Sunday. The Holy Communion has been celebrated whenever a sufficient number were present to receive it, an opportunity of joining in this highest act of Christian worship being afforded every Sunday morning. We have had choral services, with efficient choirs, and large congregations on some of the greater festivals, and at our harvest thanksgiving in January last. Presbyterians have generally entered with heartiness into all that has been done. They come regularly to service, and use their prayer books, making the responses like our own people. Some of them have said they much prefer our form of worship to their own, the scriptural tone of the Prayer Book and the systematic way in which the whole Bible is read through by us, impressing them with a genuine sense of the worth and beauty of our worship. One Scotch planter lately declared he would not miss the Sunday morning service for anything—"it set him up for the whole week."

Churchmen here are, as a rule, well educated and of some social standing. The change which has come over the coffee districts in respect of the class of men who engage in planting is one of the most remarkable features in their later history. Whether it is from sheer love of adventure, or from the knowledge that some lucky planters have made large fortunes in a very few years, or that professions at home are over crowded, numbers of public school and university men are coming out to Ceylon. They bring with them both the faults and the good qualities of educated Englishmen. They are gentlemen, and the leaven of Church teaching worked into

them by tutors and parish priests in England does not fail to show itself through the difficulties and temptations of life in the jungle. But, in too many instances, freedom from all restraint and the unsettled views of religion prevalent here act in a sad way on their opinions and practice. I believe this latitudinarian spirit is the one great obstacle to Church work in Ceylon. There is far too much careless indifference among churchmen. Though sects and parties are sharply defined, and sometimes exhibit extreme bitterness and jealousy towards each other, there is under it all a feeling that forms of Christianity are matters of supreme indifference, and that such a thing as a visible Church, claiming the obedience of her members, is a myth. The heathen might be supposed to take such a view, when they see our divisions and mutual rivalry, but when churchmen affect the same opinion there is reason to fear they may go another step, as the natives probably do, and hold that Christianity itself in its practical aspect as a scheme of duty is of little vital importance.

These broad notions may possibly be of service to the Church to a certain extent, when they exist among those who are separated from her society. They undoubtedly mitigate the sternness of puritanism, and incline some, who might else have been obstinately prejudiced against us, to take a more impartial view, which has sometimes led to conviction that we are right. But within our own body they are doing infinite harm—harm which is apparent in disregard of Christian duties and ordinances, and neglect of the means of grace. Men do not realise the necessity of sacramental help to enable them to lead the honest lives some really wish to lead, and so fail.

It may be a serious consideration whether with these ideas prevailing, the policy of conciliation and compromise cannot very easily be pushed too far. In striking the balance between truth and charity, principle and compromise, lies one of the hardest problems a clergyman in Ceylon has to solve.

Another difficulty in the outlying districts is due to the fact that in these days of speculation and rapid fortunes, a planting population is almost as migratory as the population of a fashionable watering-place at home. Men feel they may very probably secure an ample competence in a very short time, and so do not interest themselves sufficiently in the land of their adoption which they hope soon to leave. Money and gains are too much in their thoughts; and though it would be hardly fair to complain of illiberality—for planters are at heart most liberal and generous—still, in practice the

struggle between GOD and mammon goes on in a very real way, and it is to be feared that GOD does not always get His share.

Mission work among the natives labours under peculiar difficulties in the hills. There are hardly any Singhalese here, and the Tamil coolies come under yearly engagements, at the end of which most of them return to their villages in India, to make way for new gangs of labourers.

It is thus almost impossible to get together a permanent Christian congregation, or to make more than a passing impression on the heathen.

Schools for the cooly children are the most popular form of Mission work, and perhaps under the circumstances, the best. We have four open in this district, supported by estate proprietors, teachers being provided by the Tamil Cooly Mission. The planters do not care for anything but simple instruction in the vernacular being given:—English, they say, sets a cooly above his work—but reading and writing in Tamil are taught in all the schools, and religious instruction is regularly given. The children may carry some seeds of truth away with them which are destined to grow up and bear fruit elsewhere.

Two catechists of the C.M.S. are stationed in the district, who preach in the lines and visit the coolies, besides holding services for the few Christians on Sundays. The confirmed come to me for the Holy Communion occasionally, a special celebration being generally held for them.

The head-quarters of the Mission are in Kandy, forty miles away, and it is only rarely that an English or Tamil clergyman connected with it can visit any one district.

The Romanists have many converts among the coolies, and three oratories have been built by the road side, which are apparently much used by the natives. But they have no clergy within easy reach, and the occasional visits of one from a distance are the only opportunities the people have of hearing mass or observing the other ordinances of their Church. A chapel is, however, being built by the Romanists, and when it is finished, a minister is to be stationed near it.

Visiting the planters in their bungalows is the chief week-day work of a chaplain in the coffee districts. This is essential where parishioners live so much apart, and are generally so much occupied on their estates.

This being a "married district" calls to administer baptism are of frequent occurrence, and there are generally one or two cases of illness where the sick man is grateful for a call. In serious cases, however, though we have a doctor now, the old custom of going to Kandy or Colombo for a change continues.

The life led by a chaplain in the coffee districts of the island of Ceylon is an extremely pleasant one for a man who is strong enough to make long journeys on horseback in all weathers, and is a good walker. Planters are most hospitable, and often have a kind heart, open to all good influences.

As the coffee districts grow in extent and importance—for they have not done growing yet—a wider Church organization will become necessary.

Already there are groups of estates with many English Church people living on them, which are as badly off in respect of religious ministrations as this district and some others were two or three years ago. The planters keenly feel the absence of a clergyman, and are generally disposed to do all that they can to secure one. The want will be more and more felt by and by, if the present tide of immigration continues, as seems likely.

Fewer Scotch and more English are coming out, so that the services of the hard-working Presbyterian ministers who itinerate in the hills will be less and less likely to satisfy the wants of planters.

The high prices which coffee land now commands, make it essential that intending purchasers should be possessed of considerable capital of their own, and the men who buy are for the most part young Englishmen with money, and generally of a superior social class. A Presbyterian service does not attract these men, and there is ample room, even now, for more English chaplains to work among them. The matter requires some one with the faculty of organization and with authority, and it is here that we feel the want of a Bishop in the island.

Men of good education, accustomed to mix with various classes, of genial temper and active habits, firm churchmen, who are able to present the practical side of Church doctrine to their hearers, fairly able preachers and to some extent musical, would find in Ceylon a useful field for their activities, and congregations ready to support them.

It is earnestly to be hoped that our new Bishop, whose arrival is

anxiously looked for by churchmen here, may be able to arrange for the formation of new parishes in the hills, and for a wider extension of the Church work so happily begun by Bishop Jermyn.



CHINESE AND DYAKS IN BORNEO.

THE Rev. F. W. Abé who, besides acting as chaplain to the small number of English who live in Sarawak, is actively engaged in Mission work, wrote, on the 31st of last March, the following account of his work there:—

“The whole number of Chinese Christians in this country is now, as near as I could find out, fifty-two. There were many more in former years, but very many have left the country, some having gone to Singapore, some into the Dutch territory, and not a few to China; hence their number is constantly fluctuating.

“Our Sunday services have been much improved of late, and are better attended than they used to be. Our congregation averages from twelve to twenty,—there are not more than thirty Chinese Christians living in this town. They attend our fortnightly communion regularly. Their singing, which used to be terribly bad, has been improved by having weekly practisings and a harmonium. We have every Friday evening, a Bible class, which they attend well, and like. We read a Gospel right through, taking each night a small portion of a chapter; each person reads a verse, and then I explain it in Malay, and our Chinese deacon interprets. We begin and end the Bible class with prayer and a hymn.

“I have tried to learn a little Chinese to please the people, for I see that they like me to take an interest in their language. I can now give the absolution and the blessing in Chinese, and am also able to lead the *Venite, Te Deum, Jubilate*, and some hymns. I do not know a single Chinese character, but write down the words in English letters. What stirs me up still more to do this is that my wife has also begun to learn Chinese, and will rapidly outstrip me if I do not exert myself. She has, after much trouble, got together a little day school of Chinese girls; nine come every morning. They know very little Malay, and so Mrs. Abé is obliged to pick up some Chinese in order to teach them Scripture history, reading, writing

and arithmetic. They are just now assembled in our dining-room, and are saying the multiplication table, which we last night learnt together in Chinese from our deacon. It is pleasant to see how diligently they learn, and to watch their rapid progress; and I trust that, with the blessing of the Lord, this work, small in its beginnings, may prove a means of doing great good.

“Our second bazaar-school for boys is rapidly improving under the teaching of a new and clever Sin Sang: the number of pupils has increased from four to nineteen. The chief subjects taught are Chinese reading, writing, and arithmetic in the morning, and, in the afternoon, the same in English. This school is now entirely supported by the Government, and, though not connected with the Mission, is under my superintendence; it has proved the means of bringing boys to our mission school, for there always are some boys who cannot rest satisfied with secular instruction only.

“Our Mission School is very prosperous. It is more than full. Though we have had to reject applicants from want of room, we have thirty-six boys at present, and three more Dyaks are coming after harvest. I have now made it a rule not to admit into the Mission School any boy who is not entirely given over to the Mission; all of those who have recently entered are so given up, and we hope that in after life they may all devote themselves faithfully to the Lord's service.”

After giving further details of school work, and describing the devotion and rejoicing with which Christmas was kept by the native and Chinese Christians and the school children, Mr. Abé continues:—

“Towards the end of last year we established fortnightly meetings in the bazaar, in order to bring the Gospel near to those who never would come to us. These meetings are held in the lower part of our House of Charity in the bazaar. This large room has its walls prettily decorated with Chinese texts; it is lighted by hanging lamps, and benches are brought in. The House of Charity is in the midst of busy trading and carpenters' shops, and almost next door to it is a Chinese idol house. We assemble on Wednesday nights at eight o'clock, and walk down from our Mission Hill in procession, the two upper classes of the school following, singing a processional hymn, such as ‘Onward, Christian soldiers,’ or ‘Brightly gleams our banner.’ By walking thus through the bazaar we attract the notice of many idle persons who follow us into the meeting-room. Then,

after a short silent prayer for the Lord's blessing on our work we sing a hymn in Chinese, and I speak to those present in Malay for five or ten minutes,—not taking any text, but trying to stir up their hearts, and to instil into them the first truths of the Gospel. The Chinese deacon and other Christians interpret what I say into five Chinese dialects:—the deacon into Kah, an old Christian, one of the chief of our Church, into Makao, the bazaar-school Sin Sang into Hokin and Tujah, and our school cook (a good and earnest Christian) into Hainan. After the first address we sing a hymn, then follows another address, and so on for about an hour, till we see the people getting tired or listless. Then we walk back singing another processional hymn. Some of our old Christians also address their heathen brethren, and try to make them acquainted with Scripture narratives. Our Bishop commenced these Missionary meetings, and was very much liked by the people on account of his simple hearty way of speaking to them, and bringing the truth home to their hearts by telling illustrations,—a method of which the natives are very fond. When he was prevented from attending, they always used to complain, 'Oh, there is no Bishop!' We were astonished and most thankful to see how great a crowd flocked together; and this not only at first for the sake of novelty, but almost up to the Chinese new year, during which noisy time no meetings were possible. With God's blessing they have already brought us five catechumens, two of whom have been baptized. We intend to resume these meetings now, after the Chinese new year is quite over—next week.

"During the Bishop's absence, I am charged to look after the Land-Dyak and Sebuyow Missions of Quop and Merdang, my former stations. I had revisited these places once before, when I was received by all my friends and brethren with great joy; but it grieved me much to hear that some of the new converts had fallen back into their heathen customs during the two years in which they had no missionary living amongst them. We all, therefore, hailed the day when the Bishop ordained Mr. Shepherd and our old and well-trying catechist Ah Luk, deacons for the Native Church in Borneo. They are working assiduously. Some of the lapsed have been brought back, and regular daily prayers and a school have been re-established. Though I came there in harvest, which is their busiest time, and on a week day, I was astonished and pleased to see fifty communicants and a well filled church."

A NEW MISSION IN NORTH QUEENSLAND.

THE Church has recently opened out a fresh field of work at Cooktown, in North Queensland, where, amidst a busy immigrant population, men were found who petitioned their Bishop to send them a clergyman, and who also made themselves responsible for the contribution of a fixed sum towards his maintenance.

The Bishop of Sydney, who forwarded to the Society the account of this new Mission which is given below, wrote:—"The Rev. R. R. Eva is doing a very good work, but greatly needs additional help."

Mr. Eva describes Cooktown and the first work done there by the Church in these words:—"Cooktown is situated at the mouth of the river Endeavour in Queensland North. The first steamer landed passengers here in October, 1873. Almost immediately there arose a large town—a calico town of course. Within six months, I am told, there were over ten thousand men here on their way to the Palmer goldfields. By degrees houses took the places of tents, and at this present time (April 1875) there is a town, with its main street a mile and a half long, and with a stationary population of not less than three thousand souls, and a floating population of one or two thousand more.

In Cooktown there are over forty hotels. Many of the stores are as large as those of Brisbane. The inhabitants of this new town are from all parts of the world, and most of them have come here in the hope of making their fortune. Church people, Romanists, and Presbyterians, form the majority of those who attend any place of worship. The Church people were the first to erect a church fabric, to change a billiard room into a place of worship. After doing this in October 1874, they applied to the Bishop of Sydney for a clergyman. The Presbyterians united with them in offering to guarantee this clergyman a stipend of three hundred per annum. The Bishop was unable to grant their request till February 1875, when I was sent to begin Church work here.

"On my arrival I found that a separation had taken place between the Presbyterians and the members of our Church, and it was feared that there were not a sufficient number of churchmen to support a clergyman. I landed on a Sunday morning, February 21, and on that day preached my first sermon in the present church to a crowded audience. On the following day I called a meeting of the Church

people, at which a Church committee was elected. At the first meeting of this committee they very nobly undertook the responsibilities of the joint committee (Episcopalian and Presbyterian) and guaranteed a sum of three hundred pounds per annum with a house, to their clergyman.

"We found very speedily that the church was literally too hot for us. It is built of iron, and with the thermometer generally over 90° in the shade, it feels very much like an oven. Every Sunday evening this building is crowded to excess and I leave the pulpit as if I had been in a bath.

"At a special meeting it was therefore decided to build at once a new church of wood to seat three hundred people, which will be twice as large as our present church. Tenders are now being received for this building, which will probably be ready for use at the end of June. A parsonage is to follow. The ground has been given. The probable cost of church and parsonage will be five to six hundred pounds.

"Over eighty children attend the Sunday school, at which both teachers and children are present very regularly. On the Monday in Easter week we gave our first Sunday school treat, and spent a happy day in the bush at the foot of Mount Cook. There is a Bible class on Tuesday evening for women and another for men on Thursday; the latter is most encouraging.

"The great curse of Cooktown is drunkenness. As a protest against this and in the hope that the children may not follow the examples of their parents we have established a "Band of Hope Society." Eighty members already attend the weekly meeting. I hope to form a Temperance Society as soon as possible. We have a very fair choir and an excellent harmonium. Saturday evening is devoted to a Prayer-meeting. The numbers of those who attend are very small, but they are increasing. I have now much pleasure in saying that I have been seconded very heartily in my work by the Church committee and congregation. The regular and crowded attendance at church proves that there are seekers after truth in Cooktown as well as prospectors.

"I am sorry to say that Sunday is not kept holy. The owners and shareholders of the large steamboat companies are not free from blame in this respect.

"We are now praying earnestly that the new church may mark the commencement of a new spiritual era in the history of Cooktown,

and that many souls may be able to say, 'We were born there.' We earnestly ask the prayers of all God's people for the prosperity of His work."



GRAHAMSTOWN: INDUSTRIAL TRAINING OF NATIVE GIRLS: NATIVE CLERGY.

CONTINUED progress is reported from St. Matthew's station, which has now for many years been a centre from which the light of Christianity has spread among a large Fingo population. Works of moral and social usefulness here, as elsewhere, co-operate with that religious progress of which they are both a cause and an effect. It is well that, for such extensive duties, it has been found possible to admit two native catechists to the Diaconate. We hope that increased contributions to the girls' school may give the other help now needed to extend this admirable work, of which the Rev. C. TABERER wrote on March 31:—

"I have received great encouragement from the marked success that has attended the work, both at St. Matthew's and at all the out-stations in connection with it.

"In October I wrote to the Superintendent-General of Education, asking for increased grants to the boarding-school here. This he immediately gave, and at the same time held out hopes of further aid during the present year. Almost immediately after receiving this letter, our Bishop visited St. Matthew's, where thirty-one candidates (most of them adult converts) were confirmed.

"The Bishop was much pleased with the general working of the mission, and particularly with the manner in which the boarding establishment is conducted. At that time, however, I had only a native woman in charge of the girls; I am happy to say that now I have secured the help of an English lady, who has entire charge of the girls.

"In January I again wrote to the Superintendent-General of Education, with reference both to the hopes held out in his former letter, and also to some new schools which I hoped to open at the end of the Christmas holidays; and I am happy to say that he immediately granted me increased allowances for boarders at St. Matthew's, and also a salary for a teacher at a new out-station school. I have now, therefore, twenty-five government boarders in the Home

Station, besides four or five who support themselves. The twenty-five government boarders are all girls, from twelve to seventeen years of age, and after spending three hours in the schoolroom, they are occupied during the rest of the day (with the exception of course of their playhours) in learning all kinds of household work. My object is to teach them to be good servants (a great want in this colony), and to be also good housewives. Mrs. Merri-man is doing all she can in Grahamstown to induce the ladies to come forward to help this work, and I am glad to say that I have already received substantial aid from this source. I was very much disappointed, however, last year, on finding that my appeal to the Society had been made in vain.

“When the Colonial government grants aid to Industrial Institutions, like St. Matthew’s, they give nothing in aid of buildings, or to supply the furniture and plant necessary for the enlargement and extension of the work. We are, therefore, obliged to fall back upon other sources to supply this want. I could in a very few years make St. Matthew’s one of the largest Institutions of the kind in the Colony, if funds were available for building: I am at present sadly in want of a large dining and school-room for the girls, as they are cramped up in the present building. This Institution is being established on the same principles as the Kaffir College for boys in Grahamstown; and will, I hope, prove equally useful, and have an equal influence upon the future of the Kaffir races.

“If I could enlarge the buildings, I could at once admit a larger number of boarders. The Colonial government would, I feel sure, at once grant further support, in accordance with its rules, as I have reason to believe that the Educational Department is satisfied with the way in which the grants made are expended; but I shall be unable to ask for further grants without first providing the necessary buildings and furniture.

“In January I established carpentry at this station; and I am now in correspondence with the Colonial government with reference to allowances for native apprentices. The Bishop and Mrs. Merriman are trying to raise funds to establish other trades also for the benefit of the natives.

“During Easter-week we had a great gathering of native Christians and school-children to their annual feast. The Bishop and two of his daughters were here. The adults had their feast on the Wednesday, and the children on the following day.

"Before the children's feast a confirmation was held in the church, when twenty-six candidates were presented. Thirty-one persons were also confirmed here in the month of November last year—fifty-seven in five months.

"The confirmation took place in the morning, and in the afternoon 260 school-children sat down to a plentiful supply of the usual tea and cake. They had afterwards games and sports until sun-down.

"I must not omit to mention that at the Christmas ordination two of my native catechists were ordained in Grahamstown, Stephen Mnyakama, and Jacob Boom. Mr. Mnyakama has since been sent to take charge of my old station at Fort Beaufort; Jacob Boom is at one of my out-stations (the Rabula), and is doing a good work there. I shall be obliged, however, to bring him in to the Home Station shortly, as the ever-increasing work here is more than I can manage alone.

"On Easter Day there were about 100 communicants at St. Matthew's."



SEEKERS AFTER BAPTISM.—DIOCESE OF BLOEMFONTEIN.

THE Rev. H. STOCKDALE, of Clayworth Rectory, Bawtry, kindly contributes the following most interesting extract from a letter he received from a friend who is engaged in Mission work in the Diocese of Bloemfontein :—

"While the Bishop was at the Diamond Fields (October 1874) two-hundred natives came down from the north seeking baptism—women with babies strapped on their backs, lads and lasses, old grandparents, men in the prime of life; they had hardly had any food on the way. The Bishop says—'We talk of people being skin and bone, but until I saw these people I had no idea how thin any one could be; they were mere skeletons, with shrivelled black skin drawn over the bone.'

"These people did not complain nor beg, they only stayed a day or two. Baptism was all they asked. It was fortunate the Bishop was there. He baptized forty infants, and admitted the adults as catechumens, promising to send them a priest in a month or two to stay some weeks with them, examine into their knowledge, and give them baptism when he was assured of their repentance and faith. The catechist who brought them down asked the Bishop if he could not give him a salary. He said, 'My whole time is spent in work for the Church; I cannot work at a trade without neglecting that, and I have barely enough given me to keep me alive.' The black people here of course support their own catechist, but in *new work* you cannot expect it. This poor man said,

‘I know that if I were *white* I should be paid, and I think it hard that I should suffer because I am *black*!’

“Cannot you help us in providing this man’s salary? he does not want much; I suppose 20*l.* a year would be enough. He does not want luxuries; enough to buy Kafir corn meal to make porridge twice a-day, and a round hut to eat it in, and a new blanket every two years is about all he requires. And it is real absolute Mission work—the conversion of a whole tribe perhaps. I would send you news from time to time, and I daresay he could write to you himself, at any rate his son could, for I got a letter from him a little while ago in which he signed himself ‘very affec. Friend in the Lord.’”

The Bishop of Bloemfontein is now in England, and it is to be earnestly hoped that the interest which he will excite in his work will enable him not only to provide adequately for this special case, but for many others equally urgent.



A NIGHT AT SEA WITH BISHOP VENABLES.

OUR Bishop’s yacht, *Message of Peace*, is a trim vessel enough, and he is very proud of her: she has one fault, however, if it can be termed a fault, that is, she is not adapted for her work, since, being built in Nova Scotia on an English model, she draws too much water for sailing over the banks and shoals which lie between and around our islands: this also prevents her making a harbour in bad weather in shallow water, where one of our light draught Bahamian schooners would ride out a storm in perfect safety, and necessitating her putting out to sea in the worst of weather. This will cost our Bishop his life one of these days, unless a Christian public at home (for I fear little is to be expected from a Nassau public) provides him with a suitable vessel in which to make the long, toilsome, and often dangerous visitations of his most difficult diocese.

I had an opportunity a few months since of witnessing what the Bishop has to undergo in visiting the scattered congregations in the out-island parishes of his diocese. The marvel is how so frail a body can endure so much; he undergoes trials and danger, however, not only with fortitude, but with cheerfulness.

If any readers of the *Mission Field* will look at a map or chart of the Bahama islands they will be able to understand what follows. Our Mission is a most romantic one, approaching in

interest that of Melanesia, and, indeed, resembling it in its physical features, only we are far less known to the general reader.

In November 1874 the Bishop left Nassau, the capital of the Bahamas, with the intention of visiting the two enormous parishes of St. Peter and St. Stephen, which, I am sorry to say, are placed under the care of one priest. The weather had been threatening for some time ; however, the Bishop tried to "pick his chance," as we say, and sailed from Nassau to Hope Town, a station on the island of Abaco, where I was awaiting his arrival. He had met with bad weather crossing the Hole-in-the-Wall Channel, and I was distressed to notice his worn appearance. After he had consecrated a new church (St. John the Evangelist), and had administered the rite of confirmation at this settlement, the Bishop and myself sailed for Green Turtle Cay, where confirmation was again administered ; and we then started on what proved a most perilous voyage to the islands of Grand Bahama and Bimini. Sailing along the northern shore of Grand Bahama, and fearing to make the west end of that island (a most dangerous coast), before daylight, we had to anchor under Seal's Cay till dawn. Then when we did approach West End, the sea was running so high upon the reefs that we had to sail away to the south of the island, and spend Sunday at Eight Mile Rock. Here several persons were confirmed, and we then proceeded to a farm called Golden Grove, where the owner, Mr. Cooper, a devout Churchman, has built a small church for the use of his own family, and the scattered neighbours living near.

The Bishop consecrated the church, naming it St. Barnabas. After celebrating Holy Communion in Mr. Cooper's house, his wife being too sick to go to the church, we started again for a settlement called Barnett's Point, where the people are building a church. Here a confirmation was to have taken place, but towards sunset a peculiar stillness came over the sea and sky.

A person not experienced in these latitudes would have admired this, and been delighted with the calm sea and glowing sunset. Not so the Bishop ; he remarked to me that this quiet was but the precursor of rough and stormy weather, and that instead of visiting Barnett's Point, we should have to put to sea and ride out the coming storm, as the yacht would be dashed to pieces if we remained on the rocky Bahama coast. His lordship sent down into the cabin for his barometer, and ordered the canvas to be set for a run across the channel to Stirrup's Cay Harbour, in the Berry Islands.

Now for our night at sea. As soon as we left soundings the wind, which had been rising some time, blew pretty stiffly. The yacht rolled a good deal, and the captain expressed some fear as to his sails holding; still, we did not apprehend any danger, and about 9 o'clock I turned in, leaving the Bishop on deck. I had not slept long when I was awakened by a great noise, and the heavy pitching of the vessel. I went up the companion and found that heavy seas were being shipped on our quarter, as we were sailing across a chopping sea, and a strong current rushing through the channel.

The Bishop was still on deck, clad in his dreadnought coat and heavy sea boots, and the captain was taking the bonnet out of the fore-sail. Sleep was now out of the question. The sea, although scientific men tell us it cannot rise above a certain number of yards, appeared to run mountains high, and the white foam-crests glistened like banks of snow in the bright moonlight; for fortunately the moon was at the full. Presently, as the wind still increased in violence, orders were given to take the bonnet out of the jib. Sail being thus shortened, the captain thought we might weather the gale till morning. Not so, however; for about midnight a heavier sea than any we had met with yet, struck the vessel on her quarter, overturning the spirit-compass, dashing the man away from the wheel, and pouring down the ladder into the cabin. Two men were now put to the wheel, and orders given to double reef the main-sail. Just now occurred the most fearful incident of our night's voyage. As the Bishop would not leave the deck I went below and crawled into one of our wet berths. I had not been down many minutes when I was startled by the cry of "Man overboard!" "Man overboard!" and the Bishop exclaiming, "Is Joe (the cook) gone?" The man in helping to reef the mainsail had fallen off the boom, but providentially he had caught the foot-rope, but with his forefinger only. The Bishop's body-servant, Oscar, caught him by his guernsey shirt, and dragged him on board. Had the cook let go altogether he could never have been picked up in that-boiling sea. About 2 o'clock A.M. the Bishop was assisted down into the cabin, more dead than alive. Sea after sea had broken over him; the panels of the bulwarks near him had been carried away; and now, having done all he could to encourage the crew, he lay down thoroughly exhausted, and from sheer weariness I think he fell asleep.

This state of things continued till dawn, when the captain discovered that we were running down the lee side of Berry Islands, having missed the light (from Stirrup's Cay lighthouse). It was a mercy we were not cast away. In the course of two hours by constant tacking we got into the harbour, where the Bishop returned thanks for our safe deliverance.

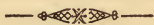
This is but a specimen of what the Bishop and clergy often have to undergo in sailing among these islands—although his lordship acknowledged this last was the worst night he ever spent at sea. I wish I had as firm faith as the Bishop of Nassau. I must confess that at one time I thought it was our last voyage; and yet I could not think that GOD would leave the Bishop's dear children, and indeed the families of the crew, orphans. I believe I was the only unmarried man on board.

Should not such a little sketch as this induce those who are at ease in England to assist by their wealth that good work for which our Bishop sacrifices so much? And if in addition it excites any bold spirit to come out and share our difficulties and pleasures, the end of the writer will be abundantly answered.

HENRY PHILPOT,

(*Rector of St. Peter's, Abaco, Bahamas.*)

July 5, 1875.



CONDITION AND PROSPECTS OF THE CHURCH IN GUIANA.

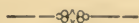
ON the 3rd of February, 1875, the Bishop of Guiana wrote from Kingston House, George Town, Demerara:—

"I am well-nigh weighed down with anxiety in feeling that we cannot grapple with the difficulties which seem to increase every year. We have now seventy thousand heathen, who are being added to year by year, and by their side about a hundred and fifty thousand Christians of all creeds, and we are staggering along with the same number of clergy we have long had, with vacancies in their ranks constantly to be supplied. Some of my clergy are sadly overworked, and every now and then they give way, as they must, under the pressure laid upon them. I hesitate to overtax the strength of willing labourers; but again, what are we to do? I mention this, that you may see how much we stand in need of help, especially of fresh recruits.

"We have been doing our best lately to obtain a correct estimate of the number of Church of England people in the colony, and every calculation we can make—through baptisms, marriages, communicants, persons confirmed, children attending school, &c.—seems to point to the same number of ninety thousand, and those out of a total of only a hundred and fifty thousand [Christians,] in which are included twelve thousand semi-foreigners or Portuguese Romanists.

"My clergy for many years have done their part right nobly, and to my entire satisfaction."

The Bishop adds, that in May, 1876, the ecclesiastical status of the Church in the colony of Guiana will, he believes, be settled as regards provision for the future. He is hopeful as to the result.



CONFIRMATION OF AMERICAN INDIANS AT WALPOLE ISLAND.

LETTER FROM THE REV. A. JAMIESON, MISSIONARY.

WALPOLE ISLAND, *July 15, 1875.*

OUR diocesan, the Bishop of Huron, came here to hold a confirmation on the fifth of this month. As almost three years had passed since his last visit, my people and myself looked forward to this with eagerness.

On the appointed day the Bishop, who was accompanied by four clergy, was met by the churchwardens and by many of our people on the beach as he landed. The service was begun at two o'clock in the afternoon. Prayers were said by myself in the island vernacular. The confirmation followed. The Bishop then delivered an address, which abounded in loving counsels and sound advice; it was well interpreted by Mr. Jacobs, a resident on the island. Thirty-two candidates were confirmed; and, though a few others to whom tickets had been given were not with us, yet I had reason to be thankful that so many came forward. Our near neighbours, the citizens of the Great Republic, I need scarcely inform you, were, on that very day, in the midst of their national rejoicings, when excursions, balloon ascensions, festivities, and fireworks are the amusement of the hour. I knew that, in times past, the Indians had been in the habit of crossing the river to join in these excitements or to witness them, and I feared that they might do so now: but my

fears proved groundless, and my hopes were more than realized, for the church was crowded with willing and attentive worshippers.

After a brief interval, a Missionary meeting was held. The Bishop and his companions, in addresses which were forcible, interesting, and singularly well adapted to their hearers, stated the wants of the diocese, and the need of pecuniary aid, reminding those present that it was the duty of every member of the Church to do all he could towards bringing the means of grace within the reach of those who were still destitute of them.

When the speaking was ended a subscription list was opened ; no less than eighty-three dollars, a sum nearly equal to sixteen pounds sterling was promised on the spot, and I have no doubt but that the greater portion of this will be realized. This is a large sum, certainly, for these children of the forest, for, although reclaimed from their former wild and wandering mode of life, many of them are very poor. When you remember that, in redeeming their promises, many of them will have to pinch themselves, you will see that such persons really value their privileges, and show their sincerity and love of the Gospel by denying themselves in order that they may help to extend its blessings to others.

It was an interesting meeting, and my satisfaction in the midst of it and at its close was one of the pleasing rewards of past anxiety and toil.

The Bishop's visit has done us much good. What a pity it could not be repeated at least once a year ! But this is a vain regret. For how could his lordship or any one else, with a church population exceeding 107,000 souls, who are scattered over 144 townships, do more than he is doing now ?

A Home, in connection with the Ojibway Indians, is to be opened in the new diocese of Algoma on the second of August. The Bishop of Huron has been invited to open it. The Home is designed for the reception and training of Indian youths. The children will be fed, clothed, educated, and taught farming, and other useful branches of industry. The great drawback, on all the Indian Reservations, with regard to schools, is the irregular attendance of the pupils. The parents generally exercise little or no control over their children ; and the youngsters, finding many temptations to be careless in their attendance, are often late in going to school, and sometimes, for a day or two together, do not go at all, to the great discouragement of the teacher. At the Home all this will be avoided, as the children will be constantly under the eye of the superin-

tendent. The Rev. E. F. Wilson, grandson of the late Bishop of Calcutta, superintends the Home. He takes a deep interest in the red man, and is doing his best to elevate his condition. I am sure that we shall have good tidings from him by and by.

Before closing this letter I must touch upon another topic. In the extract from my last letter, which was printed in the Society's Report for 1874, it was stated that the Indians paid in their promised subscriptions to the Mission Fund to the amount of 10*l*. In justice to my people I am glad to say that, after my letter had been sent to England, several other persons redeemed their pledges, which raised the total amount contributed to the sum of sixty-seven dollars and three cents, or nearly 14*l*. in English money.



MISSION WORK AMONGST OUR EMIGRANTS.

THE Society's quarterly paper for last May gave critical instances of the work which is being done for GOD amongst our emigrants, when at Gravesend their hearts are softened by the thought that they are leaving friends, homes, and the land of their fathers. Recent communications from the Mission bring a further account of that good work continued in a spirit of hope, cheerfulness, and perseverance.

The Rev. John Scarth wrote to the Society, from St. Andrew's Waterside Mission, on the sixth of August :—

“Your grant is a great help to us, and is greatly needed. You would be surprised at our work in the emigrant ships; it sometimes astonishes me, though now so familiar with it; for instance, to-day we were able to fit out a ship carrying several hundred souls, with service-books, hymn-books, sermons, and a quantity of all kinds of reading, including scrap-books, and Sunday school books—two bags and a hamper full in all. Yesterday also we despatched the *Great Queensland*, after she had been here for a week, and we had visited her several times a day, really getting to know the people. On Sunday I celebrated the Holy Communion on board this ship. Here four of the girls had been prepared for confirmation, but had left before the day fixed by the Bishop. On Saturday they asked if I would admit them to Holy Communion next day; and they thus received their first Communion on their last Sunday in England.

To-morrow we expect another emigrant ship down, and there is still another due to sail. In the *Great Queensland* I knew of a lady going as a first-class passenger upon whom I could depend for Sunday school teaching. This ship had three harmoniums on board, and was large enough for three services to be held at once without one interfering with the others. We were able to supply hymn-tune books for the services; and we arranged that they should hold a special service for those at sea, at the same time on Wednesdays as we hold ours here at St. Andrew's.

"The S.P.C.K. have sent us a noble grant to-day—twenty-five guineas' worth of Prayer-books, Bibles, &c., and fifty pounds' worth of odds and ends useful for our work."

Mr. Scarth has also sent the last three months' report from his log. It is only possible to give a few extracts as instances, from which the reader may gather what is the daily work of the Church's representative amidst the emigrants on the Thames :—

"*May 1.*—*Ophelia*, emigrant ship to Brisbane, carrying three hundred and fifty emigrants from the west of England. Distributed three large bags full of books; all were very civil and grateful for the gifts. The men crowded round me with intense eagerness to get their books, and I saw nothing but a sea of hands; and though some of them were selfishly eager, and had to be recalled by their companions, there were no bad words. The matron asked me to bring some Norse and Welsh books, which I promised to do."

On the same day Mr. Scarth visited two other ships, the *Marmion*, bound for New Zealand, and the *Excelsior* for Berbice. In both of these he distributed books; and in both he was thoroughly well received. The following extract from the log tells of work done on the 2nd of May :—

"*James Nicol Fleming*—emigrants to Otago, about two hundred in all. Went straight to the young matron, whom I found pleasant, high-spirited, and executive; then to the surgeon, a capital man, thoroughly up to his work. He immediately jumped at the idea of a service, hurried off, had the bell rung, and arranged the young men on one side of the quarter deck, and the young women on the other, and thus we said Morning Prayer and sang three hymns, and I addressed them for a few minutes until the Mission bells

began to ring for service. I distributed a quantity of books amongst them, and hurried off, promising to return on Monday."

On the 22nd of May a visit was paid to the emigrants about to sail for Melbourne, on board the *Somersetshire*. The captain and the first mate cordially accepted the box of books, and German books were given to some of the many Germans on board. Some young Irishmen were spoken to who could not read. The log continues its tale in these words:—

"I then went into the fore-castle, where several of the men were breakfasting, and soon became tolerably popular in consequence of a liberal distribution of *Illustrated News*, Periodicals, Bibles, Hymns, Prayer-books, and Testaments. The men were very anxious to be set up with these, because service is held on board twice on Sunday. Gave books to engineers, cooks, to a young officer on his first voyage, and to his friend. I exhorted the men to attend the services and to show interest in them, saying that sailors needed prayer as much as any men. A fellow cried out very earnestly 'and more too, Sir.'

"May 25th.—Ship *Macduff* for Melbourne. About thirty passengers, among them Mr. McColl, brother of the Rev. Malcolm McColl. He took charge of books and library, and volunteered to do all he could on the voyage to further our work in Melbourne, and to tell us if he saw any opening for Mission work there. I promised to send out books at any time, if he saw occasion for them. He would conduct service, if necessary, during the voyage. I visited the fore-castle and carpenter's berths, where books were very gladly received."

A few days later Mr. Scarth visited the ship *Halcione*, in which he found that two emigrant clergymen had engaged berths. On May 28 a visit was paid to a ship which had a hundred and fifty emigrants on board. Of this visit we read:—

"The constable aided me in every way, got the people together, called the captains of each mess to receive books, and, when I asked for unbaptized children, he went from berth to berth seeking them with me. I subsequently baptized ten children, who varied in age from ten years old to infants. There was no sort of convenience nor comfort in the ship; it was very small; but the reverence displayed was very striking. The constable who assisted me here, telling the people to remove their hats, informed me that he had once collected a number of ragged children out of the streets in

Wales, and got them clothed and cared for. He took charge of a number of books for the single men. I visited the matron, a very cheery person who was delighted to take charge of books, then visited the crew. I was treated with the utmost courtesy by all on board. One of the married men had been in a church choir at home."

Omitting, as has been done between the previous extracts, a considerable portion of the log we meet with the following entry:—

"June 5th.—Visited the emigrant ship *Rodney* for New Zealand. The surgeon, Dr. Harris, had written to us for Bibles, hymn books, &c., and had purchased a harmonium for the voyage. I left all books in his charge, and promised to send him music. Among the families I found some children unbaptized. Their mothers, who said that they had lived in towns, and therefore had not been looked after like country people, told me that they would be glad if I would baptize the children before they sailed.

On my second visit to the *Rodney* I held a general service, in which I baptized four children at the request of their parents. This brought two more families to wish their children to be baptized, and I baptized two privately. Three married women then came forward, and said that they had never been baptized, giving different reasons in each case. I spoke with them for some time, said the Creed with them, and finding them really in earnest and very grateful, I baptized them. Next the doctor came to say that there was a woman lately confined. She was in hospital, but was very anxious for her baby to be baptized. We got the husband to be present, and I baptized their baby boy, their only child. All were very grateful, and the feeling on board was good, many being evidently pleased that this care was taken."

There are many paragraphs which we would gladly transcribe from the record of work at Gravesend; but there is only room for the following notice:—

"June 8th.—Ship *Shannon* for Melbourne. Well received by the chief officer, who has had our libraries for many voyages. Exchanged library, went into the fore-castle, and found a large crew of rough fellows, some not very sober. 'Here comes a parson,' I heard as I came forward. They seemed, however, thoroughly touched by my going frankly among them without diffidence or black looks, and were loud in their praises of our liberality, saying that they ought to do something for the mission. The crew would have emptied my

bag of Bibles and prayer books. I next sought out one of the stewards, of whose good influence in a troop ship we had been informed, and gave him books. He said, 'God speed you in your work, Sir,' and I left."

No one, it is hoped, will read these extracts from the log book of the Gravesend Waterside Mission without joining in the prayer of the steward of the *Shannon*—that God may prosper this work.



DR. CALDWELL ON INDIAN LANGUAGES.

A SPEECH BY DR. CALDWELL, delivered at the last Anniversary Meeting of the Society, which treats of *The Languages of India in their Relation to Missionary Work*, has been printed, and may be obtained on application at the Society's house. The first page gives a language map of India. The speech contains extensive and important information compressed into a space so brief that it is scarcely possible to abridge it further. Those who wish to have a clear and interesting view of Indian languages taken from a Missionary standpoint, will procure Dr. Caldwell's paper, of which the following extract presents a specimen :—

"Not including English, the language of government and of the higher education—not including Sanskrit, the literary language of the Bráhmans and other Indo-Aryans—not including Persian, the literary language of the Mohammedans—not including any of the languages spoken on the further side of the Indian frontier ; such as Belúchî on the north-west, or the Burmese dialects spoken on the eastern side of the Bay of Bengal—reckoning only the languages spoken within the boundary line, but including native states as well as British provinces, and the Aboriginal tribes of the hills and forests, as well as the more cultivated races—the number of languages spoken in India cannot fall short of a hundred. Twenty of these languages may be regarded as cultivated, the rest as uncultivated, and it is a remarkable fact that of the uncultivated languages more than sixty are spoken in one region alone—in the hill ranges of Nepál, Bhútán, and Asam. As in the Pacific Ocean every group of islands has a language of its own, and every islet a dialect of its own ; so in the region referred to, every range of hills has a language of its own, and every valley a dialect of its own. * * * * * Christianity is now being taught in about seven-and-twenty Indian languages, or including the literary languages—Sanskrit and Persian—in nine-and-twenty, and amongst twenty-three of the peoples by whom those languages are spoken, Christian truth has assumed a visible shape, through the formation amongst them of congregations of Christians."

We hope that the progress made is even greater than is stated above, for Dr. Caldwell does not include in his reckoning of native Christians either the converts made by Missionaries of the Church of Rome, or the natives who belong to the ancient Church of Malabar. Neither does he include the Native Christians in Burma, nor those in Ceylon.

REPORTS RECEIVED.

Reports have been received from the Rev. W. King of the diocese of *Quebec*; R. de M. Dodsworth of *Antigua*; A. R. M. Wilshire, W. Greenstock and C. Taberer of *Grahamstown*; F. Bohn, C. H. Chard and H. H. Sandel of *Calcutta*; J. F. Kearns of *Madras*, and J. Perham of *Labuan*.

DEPARTURES.

The Rev. J. B. Good sailed for British Columbia by the *Caspian* on the 7th September.

The Rev. Theodore E. Darling sailed from Liverpool by the *Hibernian* on September 21, for St. George's Parish, Saint John, New Brunswick, having spent one month in England.

The Rev. C. E. Kennett sailed for Madras by the *Duke of Argyll* on the 31st of August.

Mr. Höppner has left by the *Agra* for Calcutta, and Miss Dobson sailed from Trieste on August 29 for Mission Work in the same diocese by Austrian Lloyd's.

The *Poonah* sailed on September 23 heavily freighted with Mission workers—the Rev. Dr. Caldwell and Mr. A. Margoschis for Madras, Mr. J. Isaacson for Calcutta, Miss Stanton for Rangoon, Miss A. Hoare and Miss Cattell for Japan.

Society's Income for 1875.

A.—Monthly Abstract of RECEIPTS AND PAYMENTS.

I.—GENERAL FUND, at the disposal of the Society. II.—APPROPRIATED FUNDS administered by the Society. III.—SPECIAL FUNDS, not administered by the Society, but transmitted direct to the persons named by the Donors.

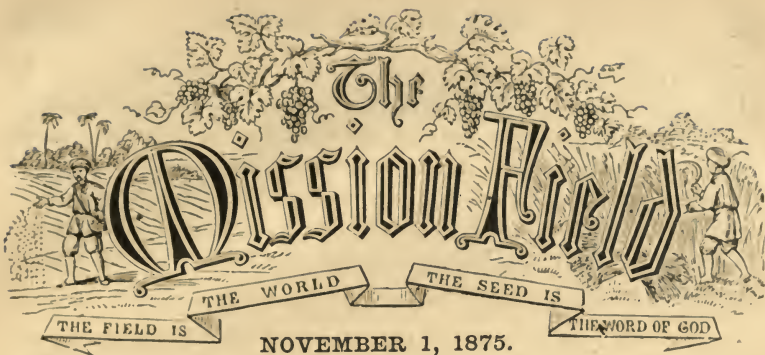
January—August, 1875.	I. Subscriptions, Donations, and Collections.	2. Legacies.	3. Dividends, Rents, &c.	Total RECEIPTS.	Total PAYMENTS.
I.—GENERAL	£ 17,518	£ 5,983	£ 3,257	£ 26,758	£ 53,894
II.—APPROPRIATED . .	2,610	—	3,099	5,709	7,229
III.—SPECIAL	10,390	—	1,134	11,524	15,206
TOTALS	30,518	5,983	7,490	43,991	76,329

B.—Comparative Amount of RECEIPTS at the end of August in five consecutive years.

	1871.	1872.	1873.	1874.	1875.
I.—GENERAL.					
1. Subscriptions, &c. . . .	£15,961	£17,823	£16,976	£16,331	£17,518
2. Legacies	6,546	5,471	6,800	11,312	5,983
3. Dividends	2,480	2,570	2,633	3,095	3,257
	24,987	25,864	26,409	30,738	26,758
II.—APPROPRIATED	4,616	11,106	5,551	7,278	5,709
III.—SPECIAL	4,285	6,316	6,585	16,962	11,524
TOTALS	£33,888	£43,286	£38,545	£54,978	£43,991

Notices of the following Legacies have been received :—

	£	s	d.
Miss Sarah Ann Farnham, 6, Palmeira Square, Hove.....	100	0	0
Mrs. Margaretta Irving, Clifton, Bristol.....	10	0	0
Rev. Thomas Randolph, Much Hadham, Herts.....	100	0	0



DAY OF MISSIONARY INTERCESSION.

THEY who are over us in the Lord have, in obedience to His words, called us to observe St Andrew's Day, or one of the seven following days, as a Day of Intercession for Missions.

Our needs are manifold and great—the need of men for Mission work is very great indeed.¹ The promises made in Scripture to earnest and continued prayer are many. Our duty is clear. It may help us in the performance of it if we “reflect upon some of the advantages which are likely to follow from joining with our Christian brethren in these prayers;—the support of sympathy which results from combination;—definiteness of mental application, aided by having a time fixed when we are all called upon to intercede for one common object;—increase of grace to ourselves in consequence of the love for others which God gives;—increased sense of God's holiness, from which we all are gone astray, and of His love in restoring us, and of the value of the souls of our brethren ready to perish, and of our own;—a livelier interest in the conversion of those round about us;—a fuller sense of the obligation of intercessory prayer, and a less unsatisfactory performance of this duty;—and, consequently, a larger outpouring of God's gifts. We know how great and unspeakable, even beyond thought, are the many blessings which God will give to those who diligently seek him. *‘Brethren, if any of you do err from the truth and one convert him;*

(1) See *Mission Field*, 1875—January, pages 4, 19; February, 34, 35, 60; March, 73, 81, 82; April, 108, 117, 118, 119; May, 141; July, 198, 221; September, 277; October, 312; November, 327, 333.

let him know, that he which converteth a sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins.'"

We trust that earnest prayers for Missions will be offered at the altars of our Churches, in the prayers of households, and at the hours of private devotion, in compliance with the suggestion made in the following letter, which has been sent to the English Bishops, and also to the Irish Archbishops, and to the Primus of the Scottish Church :—

"LAMBETH PALACE, LONDON, S.E., 28th September, 1875.

"MY DEAR LORD,

"A desire has been generally expressed that the observance of a Day of Intercession for Missions, which has been maintained for the last three years, should not be discontinued. It is felt almost everywhere that a blessing from GOD has followed our prayers. The Convocation of Canterbury has therefore agreed to recommend that next St. Andrew's Day, Tuesday, 30th November, be kept for that purpose ; or if for local reasons that day be inconvenient in some districts, then any of the following seven days.

"The Convocation of York has not yet expressed its opinion. We venture, however, to hope that the clergy and laity in both Provinces, if invited by the Bishops of their dioceses, will join together in setting apart a portion of their time for special prayer as recommended.

"We remain, your faithful Brethren in Christ,

"A. C. CANTUAR.
"W. EBOR."

Somewhat similar letters have been sent by the Archbishop of Canterbury to the Bishops of the American Church, and to all the Colonial and Missionary Bishops who are in full communion with the see of Canterbury.

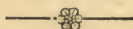
Three letters may be referred to as specimens of those which are now beginning to reach England in answer to the letter of the Archbishop. The Bishop of Moray, Primus of the Scottish Church, wrote from Inverness on October 3rd :—

"The following resolution was adopted at our Episcopal Synod last November :—'That the Bishops do recommend to the clergy and laity of their respective Dioceses that, for the future, the Feast of S. Andrew the Apostle be set apart for a Day of Special Intercessory Prayer for Missions among the heathen.' The recommendation would be qualified by leaving it to the clergy, as in the letter of the Archbishop, to meet the convenience of their several congregations."

Bishop Smith, Presiding Bishop of the American Church, in a letter written from New Jersey on September 5, promised ready co-

operation as regards the observance of a Day of Missionary Intercession, and stated that he would communicate the Archbishop's letter to a special meeting of the House of Bishops which had been summoned for the 28th of October. Bishop Garrett, Missionary Bishop of North Texas, wrote on September 20th :—

“Most thankfully will I join my feeble prayers to your Grace's supplications. Should the day named in your letter be agreed upon by the House of Bishops shortly to meet in New York, I will use my best efforts to have it duly observed throughout my jurisdiction. Most assuredly I feel the need of a great revival of Missionary spirit. I have but *five* clergy to one hundred thousand square miles of territory ; and, stretch them as far as I may, the covering is still too narrow to wrap my perishing people within its utmost borders.”



CAPETOWN DIOCESAN SYNOD.

ONE mark of progress in South Africa is the revolution effected in public opinion as regards the Synodical action of the Church. The outside world of Capetown now looks on the Synod with feelings very different from those which prevailed eighteen years ago, when it held its first meeting under Bishop Gray. The first Synod met after a severe conflict of opinion, and under a storm of obloquy. The last has recently dispersed amid general approval and good will, and while it was sitting an effort was made to improve the financial condition of the Church which has far outstripped all efforts hitherto made or attempted in this cause. But, unless the storm of 1857 had been manfully encountered, the harmony and good will of 1875 could never have been attained. These are some of the blessings—so many as to be almost innumerable—which the Church in South Africa owes mainly to the courage, vigour, and devotion of its first bishop. In the *Capetown Church News*, for August 2, we read, “The internal working of all our Synods has been a steadily progressive success, and the attitude of opponents has been marked by a general relaxing of prejudices.” The change was, however, slow. Thus the first resolution of the second Diocesan Synod, which was held in the year 1861, begins with these words :—

“Whereas the calling of the second Synod in the Diocese of Capetown has led to grave charges against all who take part in its proceedings ; and whereas attempts have been made to create and excite ill-feeling against the office and personal character of the Bishop, by accusing him of illegal

conduct and of a violation of that allegiance which is due to her Majesty the Queen, and of a desire to subject the members of the Church, by means of the Synod, to his own individual and independent will ; and whereas in these and other ways it has been sought to bring the Synod into contempt . . .”

It is pleasant to turn from that record of bygone opposition from without, to the account of present outward peace and internal unity given by the Bishop of Capetown, in a letter written to the Society on August 9 :—

“ It is most gratifying, and I cannot but be very thankful to Almighty GOD that He seems really now to have drawn men's hearts together so that we are, I may safely say, a thoroughly united diocese. . . . The session lasted nearly through three weeks, and during the whole of that time, I am speaking the strict truth when I say that not one hard or angry or factious word was spoken by any member of the Synod. I never felt so much cause for thankfulness as in the result of the Synod. During the course of it we had a large and crowded public meeting, the Governor in the chair, to take steps to organize a fund for the better payment of the clergy. It was very enthusiastic, and already about £6,000 has been promised to be spread over five years. This is a good beginning—the first effort of the kind ever made here.”

The first service in connection with the Synod was held in the cathedral, at eight o'clock in the evening of June 28. The dean preached on the text, “Fellow-workers unto the kingdom of God,” and showed the need of union between clergy and laity. On St. Peter's Day Morning Prayer was said at half-past seven, and there was Holy Communion at eight. At half-past ten, when the Litany had been sung, the Bishop preached and celebrated the Holy Communion. The Synod met in the school-room adjoining the cathedral at half-past three ; next morning the Bishop delivered an address. The first resolution, proposed by Dr. Dale and seconded by Arch-deacon Badnall, was :—

“ That the Synod of this diocese—now for the first time assembled since the decease of the first Bishop of Capetown and Metropolitan—offers its most sincere congratulations to the Rev. W. West Jones, D.D., on his assumption of the high offices of Bishop of this Diocese and Metropolitan, and President of this Synod ; and desires to convey to his Grace the Archbishop of Canterbury, the Bishop of Edinburgh, and the Rev. W. T. Bullock, its appreciation of their kindness in fulfilling the duty delegated to them by the Church in this Diocese, of choosing a successor to the late Bishop Gray, of blessed memory. . . .”

There was plainly a feeling of almost enthusiasm in the Synod, as it passed, by acclamation, the above resolution. After a motion thanking the Archdeacon of the Cape for his careful administration of the affairs of the diocese whilst the see was vacant, had been

passed unanimously, the questions who were to be considered "parish ioners," and under what regulations lay delegates should be elected became the subject of resolutions ; as also that of the election of the Bishops by future Synods, and of the use of proxies in voting.

On July 3, the Rev. G. H. Fisk, Chaplain of the Convict Establishment at the Breakwater, stated that the greater part of the prisoners there had been induced to commit crime through the influence of drink. The Rev. Canon Baker bore testimony to the fact that it was through drinking that the larger portion of the lunatics confined on Robben Island had lost their reason. It was resolved unanimously :—

"That the Diocesan Synod appoint a Committee to form a Church Temperance Society for the Diocese, on the principles of the Church of England Temperance Society."

After a long and animated discussion, in which several members of the Synod pleaded strongly for the formal recognition of the Archbishop of Canterbury as "Canonical Head, whether called Primate or Patriarch," of the Church in the province of South Africa, it was resolved almost unanimously :—

"That an Address be presented to the Provincial Synod expressing the desire of the Diocesan Synod that the relation of his Grace the Lord Archbishop of Canterbury to the other Bishops of the Anglican Communion, including those of our own province, be that of Primate under due canonical limitations, and that the Provincial Synod, through its Metropolitan, adopt such measures as shall lead to the desired result."

The question of Finance was then considered. The Bishop had drawn special attention to this in his opening address, in which he said :—

"If it be true, as we are told, that the prosperity of this colony is making daily advances, and that the dearness of provisions and of the necessities of life is proportionate to the growing wealth of the country, then it is certain that this points to a raising of the existing assessment [of the various parishes by past Synods] in most cases, though certainly not in all, in order that the clergy may share in the prosperity of the country, and that their incomes may not remain at a standstill when the income of every calling and profession of life around them, and the prices current in our markets, are visibly and most sensibly increasing. A well-known merchant in this city said to me only the other day. 'I consider the clergy of your Church the worst paid class of men in the whole of this colony.'"

The chief business of the Diocesan Finance Commission is to assist the Bishop in the administration of (1) the S.P.G. Grant as stipends to clergy, and (2) the money available for the Sustentation Fund in Augmentation of Stipends, *i.e.* the interest on a sum of

£8,000, set apart by the late Bishop for that purpose, augmented by offertories from the various parishes. It appeared, by the Report of the Finance Commission, that during the year 1874 they had distributed sums amounting to £996 towards meeting deficits in stipends amounting to £1,872. Clerical stipends were regulated on the following scale :—

“(1) For Priests in charge of a parish, or of an organized district within a parish, £250 per annum, with a house, and allowance for travelling when required ; the Commission having discretionary power to raise such minimum stipend after five years’ service. (2) For Priests, assistant to a resident Priest, from £200 to £250 per annum., at the discretion of the Commission ; and for Deacons, from £150 to £200, with travelling allowance in either case. . . .”

The various parishes (with the exception of those where a sufficient income was provided) were then re-assessed, the amounts imposed varying from £30 to £250. It was unanimously resolved :—

“That the revenues of the Diocese be received and administered (on such principles as are hereinafter laid down) by a Diocesan Finance Commission, under the presidency of the Bishop of the Diocese, consisting of the members of the Diocesan Board of Trustees, and two clergymen and our laymen to be appointed by the Synod. . . .”

It was also resolved that ministers should receive the whole of their stipends (any sums arising from Government grants or endowments excepted) directly from the Secretary and Treasurer of the Finance Commission, to whom all parishes should furnish quarterly statements of receipts and payments. After grateful record of the success of the public meeting held on the 6th of July, under the presidency of the Governor, where over £6,000 was promised towards clergy sustentation, it was decided that the Finance Commission organize plans for promoting like action in every parish in the Diocese. The members of the new Finance Commission were then appointed.

Diocesan representatives, clerical and lay, for the Provincial Synod were elected on July 9, and the delegates were instructed to bring various questions of importance before the Provincial Synod. Various points relating to tenure of church property, parish registers, and education were considered. The Bishop in his opening address had said :—

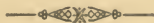
“I was much struck and pained during my visitation tour, by the comparatively small interest shown by the members of our Church in the cause of education, especially the education of the poorer classes. It is no doubt in some measure due to this indifference that the attendance in

our schools has not increased proportionately with the growth of our Church. From the returns I have received from the clergy I find that, in the year 1863, there were 5,670 children on the books of our Diocesan Mission Schools, and this number had increased only to 6,104 last year. At present the members of our Church contribute scarcely anything to the education of the young."

A Standing Committee was appointed, to meet during the recess of the Synod, who were to consider and carry out the best means of improving and extending the religious and secular education of the people.

In relation to the urgent need of a diocesan institution for the training of clergy and schoolmasters—a need which the Bishop pressed upon the consideration of the Synod in his address—the Metropolitan was requested to take such steps as he might think desirable for the speedy appointment of a Theological Tutor for the diocese.

On the afternoon of Friday, July 16, a Service of Thanksgiving was said in the cathedral, where, after a solemn *Te Deum* had been sung, the Synod was closed.



MADAGASCAR.

THE first ordinations held in Madagascar, in which an English deacon was ordained priest, and a native catechist received deacon's orders, mark an era in the work of the Church on that Island. Letters received from the Mission workers give many other marks of a progress, small in itself, but wonderfully great under the circumstances, for it is to be remembered that one Bishop and four priests have been the only ordained representatives of the Church in a country which is in many parts thickly populated, and includes an area larger than that of Great Britain.

On the 21st of April, Bishop Kestell-Cornish wrote from Antananarivo an account of the presentation to the Queen and Prime Ministers of the beautiful Bibles and Prayer Books sent to them by the Society.

"There was some delay in the summons to the royal presence caused by the great amount of business which presses upon the court at the yearly festival of the Fandroana, which answers to our New Year's Day. Notwithstanding this, however, we received an intimation that we should be summoned to the royal presence on Monday, November 23. We therefore dressed, and waited at the Mission House till the messenger arrived, which he did at 8 o'clock A.M. We

then proceeded to the palace and alighted at the gate. I was very much struck with the magnificence of the Queen's palace, which is not yet completed. It is a fine building, and from its position at the extreme point of the hill adds great dignity to the capital, and makes you feel at once that it is a royal city. We were received in the room usually devoted to receptions, and the court was in full-dress. The Queen was seated on a throne, with a crown on her head, and by her side stood the Prime Minister and the principal officers of the state. We kissed hands, and presented hasina, having received a sovereign for that purpose, and then, after I had made a speech in English which Archdeacon Chiswell translated, I presented the Bibles and Prayer Books, which were graciously received. The Prime Minister said a few words of welcome to us from the Queen, and we kissed hands again and departed. The interview is said to have given the Queen much pleasure, and was, in all respects, highly satisfactory. An atmosphere of royalty pervaded the court. You felt at once that you were in the presence of a Queen."

On May 26, the Bishop wrote :—

"On Whitsun Day I confirmed 74 candidates. But the most important event by far that has occurred since my arrival is the admission to Holy Orders of the first native, Abednego, who has earned a good report by steady work for many years under the greatest disadvantages and discouragements. He was ordained deacon on Trinity Sunday, and by this act the first stone of the native Malagasy Church may be said to have been laid.

"We look anxiously for more news from home, especially of trained teachers ; and since our girls' school has already a high name, it is essential for our work here that we have a trained lady teacher to assist Miss Lwance. We require also one if not two ladies at Tamatave.

"Our printing-house rises rapidly ; the foundations of the boarding-school are laid ; and we are about to begin our temporary church, which will be built of wood.

"I have visited several of the outlying stations in the west. Their condition is far from satisfactory, and will not be improved until we have an increased staff."

On the 14th of June, the Bishop started on a journey for the coast Missions, and on the 26th of that month he wrote from Tamatave :—

"I received your most welcome letter in the forest of Analamazatra, which is about half-way on the route from the capital to Tamatave. Your increased grant gives us new heart for our work, and I do hope that you will be successful in finding us three good men. I say three, because of course there must be one to replace Dr. Percival, in whose study I am now writing. I find here a new and clean school-room,

which acts at present as our temporary church, and in which we have a fair congregation at our daily services. We hope shortly to put up the permanent church."

The Bishop adds that he is on the eve of departing on a tour of visitation of the Missions in the North of the Island.

The Rev. H. W. Little took up in October, 1874, the work at Andovoranto, a town on the East Coast, and the centre of a district which, when occupied by the C.M.S., comprised six stations. As no missionary had been there for two years, some of the congregations were scattered, and the schools disorganized. Mr. Little did what he could to remedy both evils, till an attack of fever drove him to seek medical advice and a change of air by going to the capital, where on Easter Day he was ordained priest. On May 4, Mr. Little wrote that he hoped soon to be able to return to his Mission, of which he says:—

"During the short time I was able to labour at Andovoranto, I learnt to appreciate the importance of that town as a centre for Mission work among the Betsimisaraka people, who occupy the whole east coast of the Island, with the exception of a small portion of the south country, which is inhabited by Betsileos.

"Much has been done for the evangelization of Imerina and the whole district about the capital, but up to the present time, with the exception of the S.P.G. Mission at Tamatave, and the C.M.S. station now occupied by ourselves at Andovoranto, nothing has been attempted for this great and important tribe of the Betsimisaraka. They are, in consequence, far behind the Hovas in Christian knowledge, in education, and in civilization. Few of them can read, and very few indeed of the population inhabiting this tract of country are members of the Church.

"On Christmas Day the whole of the congregations assembled at Andovoranto, and a very happy day was spent. Five hundred adults and three hundred children attended the morning service, at which I baptized twenty-five persons, most of them adults, who had long been awaiting the arrival of a Missionary."

It is hoped that a suitable church and school will soon be built at Andovoranto, where several persons were, when Mr. Little wrote, awaiting his return to receive baptism, and others were looking for him to marry them. A good work is carried on among the Betsimisaraka women by a Malagase woman, who has received an excellent education in Mauritius. Two of the most urgent of the Missionary's works here are felt to be the training of the catechists and the education of the young.

The Rev. F. A. Gregory wrote from Antananarivo, on March 31, that his time and energies were chiefly spent in keeping school and in learning the language. He hopes, in six months more, to be able to preach in Malagasy.



CLYDESDALE MISSION : INDEPENDENT KAFFRARIA.

LETTER FROM THE REV. THURSTON BUTTON.

I AM happy to be able again to report well of Clydesdale. Its geographical position is much in its favour. One of the main roads of the country runs through the village, and the surrounding parts are calculated to support a large population. We are continually receiving additions to our numbers ; and the school and Sunday congregations increase with the increase of people. I was very much pleased when, a short time since, a native came to live here who had borne a good character under Mr. Greenstock at Port Elizabeth. He is engaged to be married, and will, I hope, bring a good influence to bear upon the people.

We have recently had an unusual number of baptisms. We generally have several during each month, but about a month ago we had eighteen. One of those baptized was a man who has been working with me nearly ever since my return from England. His father, Uludonga, is a prince among his own people, and all his children are very nice. The difference between different families is most marked. I remember, when I was a boy, a fine family that lived in the neighbourhood of Springvale ; they were rapidly beginning to think as Christians, and many of their children came to school, but sickness came and numbers died in the village, the whole kraal removed, and the labour of years seemed to be lost ; but, yet some day they may be gathered into the Church—God grant it ! The family of Uludonga has decided almost entirely to embrace Christianity. Nine of the eighteen persons baptized are members of that family. The man I mentioned above is the third son of Uludonga. Several of his sisters were school children at Springvale, and the kraal followed to High-flats, with the permission of Bishop Callaway, and then again they followed me to Griqualand. A short time ago Thomas (the third son) said to me—“These children want to know when you will make them right.” I asked what he meant. He replied—“They wish to be prepared for baptism.” I said—“But they are children, do you intend

to show them the way?" His answer was simple and spoken in a low yet earnest voice, very pleasant for me to hear. He said—"Yes, I and my wife wish to be baptized too, and we wish our child to be baptized." This child was born about nine months ago, whilst he was working here, and his wife and he were living in a hut that I had lent them—they still live near to us. I noticed the name he gave to his child when it was born, and hoped that he would see his way to becoming a Christian—when he chose the name I feel convinced he had this in view—the child was named Matthew whilst still unbaptized, and now that is its Christian name. His wife, Annie, when she came was a most determined heathen, was plentifully bedaubed with red clay, and looked, and was, a wild native. Now she is clothed and in her right mind. I find out that Thomas had many serious talks with her—telling her that he wished to be a Christian, and hoping that she would become one. At first she said that she could not—now she has elected to become what she is.

Uludonga puts no obstacle in the way of his children becoming Christians, and will I hope one day follow where his family is leading him. Of his own children were baptized Thomas (his wife Annie and child), Jessie, Connie, Bennie, and Agnes. Two of his brother's children were also baptized. This brother is a most determined savage. He wished to keep the youngest of the two girls to marry her in a few years to a chief who lives in Natal, but after a time he gave way to the earnest desire of the poor girl, and her tears won his consent. The Bishop baptized them when he was here. I asked him to do so, as it was right that they whom he had so strongly influenced to join the Church should be admitted by him to its privileges. With them also were baptized a man, his wife, and seven children, who reside here. And this is not all. The other day several of Thomas's brothers were sitting with him in his house, and I asked him if he had told them what had happened to himself and others whilst they were away working in Natal. He said he had, and that they were anxious to be at once prepared for baptism. Of Uludonga's family, who will (D.V.) be baptized shortly, there are three grown up sons, who were here, and one who has not yet returned from Natal, and four daughters. Of Uludonga's brother, one son, his only grown up son. So you see we have a great deal to encourage us. It is pleasant to feel that I am allowed to carry on Bishop Callaway's work in these two families—my hopes now are that the fathers will follow their children.

These people do not live in Clydesdale, but about ten miles up the Umzimkulu river. Near them is a chief of the great Inklangwini tribe, who wishes us to give him a native to teach his children, and it would be a great step accomplished could we put a good native there. I have the man, but not the means of sending him. Besides reaching a large heathen population, this branch school would take in Uludonga's children who cannot get to church very often. They come here and stay a fortnight by turns, sometimes with their brother, but could we occupy the Keapuni at once, we should in a short time have a large native Christian community there, which I could visit from here. We want £25 a year for this work. Can we get it?

Then I should like to tell you a little about the Ensikeni. Mr. Broadbent is to go there very shortly. He will be in the midst of a large native population, and will also have a goodly number of Griqua parishioners. When the Bishop was here we went to look at the spot that Kaptyn Adam Kok has given for a station. It is in a magnificent situation between two large streams of water, and is bounded by a large forest of timber wood, so that building will be easy. I have sent up to get a hut made for Mr. Broadbent to occupy. In connection with this station he will have another, also given by Kaptyn Adam Kok, among the Basutos about fifteen miles higher up. The opening is a glorious one. I hope that he will find kind friends at home to help him on at the beginning. Where he will reside he will be amongst the people of Usidoi, a chief of the Inklangwini. When the Bishop and I went up last month he went with us. He was delighted to have the church, and *school*, amongst his people. He himself at present lives at a distance of about fifteen miles, but will soon move to the neighbourhood of the Ensikeni. His head man there now, Udulini, is a fine native in character, and in figure too—over six feet high, a commanding presence, yet most gentle and unassuming. He was not at home, unfortunately, but his people said for him that he would be delighted to have a Missionary so near.

We parted with Usidoi at the Ensikeni, where he and Mr. Stafford, who lives at Clydesdale and who had accompanied and kindly taken care of us, returned home. We then pushed on for Kokstad a distance of between forty and fifty miles. After a fatiguing ride we got in after dark. Mr. and Mrs. Dixon made us comfortable and welcome. At Kokstad the cold was so great that I noticed, in the early morning, ice on running water. Mr. Dixon is a thorough

Churchman. Both he and Mrs. Dixon are already doing a great deal amongst the people, and I hope that in a few months he will give his sole attention—where his heart is already—to Church work. We had service one evening, and a talk over Church prospects. It was determined to build a school chapel on two erven that were given by the Kaptyn, at a cost of £100—the Bishop to be responsible for £50, the people for the other £50. This building is now being put up.

Miss Kirkpatrick, a lady who came out with the Bishop, will probably go to Kokstad in a week or two and do all she can there to help Mr. Dixon. She has already partly mastered the Dutch language, and her heart is in the work.

A Church Griqua drove us out one day while we were at Kokstad to see Mr. Laverlotte. He is a Griqua who has for some years worked under Archdeacon Waters, and was recommended to us by him as a schoolmaster and Church worker. The Bishop gives him a pound a month to help on the work he has begun. He has thirty school children, and the people help us as far as they can. He wishes me to go up occasionally that they may have the privilege of communicating. After this profitable and pleasant visit we returned to Mr. Dixon's, and next day, after having an interview with the Kaptyn and chief magistrate, Mr. Cumming, came back to Clydesdale. It is a great pity that a clergyman cannot at once be placed at Kokstad. It is a rising city and increases very rapidly, and in a short time, in all probability, there will gather round it a large white population in addition to the Griquas.

Since the Bishop left on his visitation tour I have held service at Harding, where I find a little knot of white Church people. They all wish to have a clergyman amongst them. Could one be placed there he would be able to get at the Fynns as well, who live about eighteen miles from Harding. Something ought to be done for them. They claim to be Church people, but unfortunately are very far from Church help. They would do what they could towards the support of a schoolmaster or clergyman. You will perhaps remember that the Fynns are a half-caste people, and have a large number of natives who own them as their chiefs. I was enabled a long time ago—last year—to visit them for a Sunday, but I regret that I have not been able to go again. When they heard that the Bishop was going to settle in Pondoland, they proposed that one of their number should go to live near him and take all the children, so that they

might go to school. The [Bishop, however, did not go where it was at first thought he would go, so I have not heard any more about the plan. They live fifty miles from here ; would that they could have a Missionary amongst them.

The Bishop's party is mostly here at present waiting until things are so far advanced in Pondoland that they may have roofs under which to shelter themselves when they go. Last Trinity Sunday I went down to what we call the Centre. Mr. Oxland was ordained priest, and Mr. Broadbent deacon, on that day. It is a very long ride from here to St John's. I was three full days getting there on a strong horse, and a little longer getting back. The site that has been chosen is within a day's track of the St. John's river, and must be very healthy, and conveniently near the sea. Umkqikela, the Pondo chief, lives within two hours' ride.

Before closing I must tell you that the school has increased wonderfully under the able management of Mr. Tonkin. It is delightful to see how well he manages the children, and keeps order. There are now 120 on the books, and about eighty attend daily—the rest coming and going as they can. Mr. Windvogel very ably assists Mr. Tonkin.

We want the Industrial School very much. Could we begin, the Government would, I am sure, help until we could do without help. Kaptyn Kok promised help, and the Institution would already have been begun had not the English, in the meantime, taken over the country. A number of the larger boys ought already to be learning trades. How I wish I could show our necessity ! I am sure help would then come.

☛ We have a son of Umdutshani, the great Bucu chief who died some years ago, at school. He is a good boy. His elder brother, a chief, did not wish him to come, but he was determined, and his brother gave way. The brother asked what I should do with him when he could read. I said send him to teach you. This pleased him very much, as he thought he was giving his brother up for ever, and was surprised to hear that, even should he become a Christian, that need not separate them, but that his Christianity would help all his father's people as well as himself. I was glad that he spoke about this matter, as he evidently felt that he was saying good-bye to his brother, and that he would never return. These ideas will die out in time when the people know more of what Christianity is and does.

NEW WORK AT EERSTELLING.

THE *Mission Field* for September contained (page 173) a letter from the Rev. W. Greenstock, which told how, in consequence of the lamented death of Mr. Baines, a projected Missionary expedition to Matabili Land had been abandoned. A letter recently received from Mr. Greenstock, announces his arrival at the new station, and will, we hope, be shortly followed by a more detailed account of his journey thither.

On July 22, Mr. Greenstock wrote :—

“ My journey to Eerstelling was lengthened beyond my expectation. I left Maritzburg on June 1st, in company with Mr. and Mrs. Roche, of Whitebarns, in Hertfordshire. We travelled in a waggonette drawn by six horses, and thought that our journey would be speedily accomplished. But we soon found that without relays horses are a great mistake in this country, unless the conveyance is very light. Besides, the vehicle before long needed repairs, and this kept us at Estcourt five days. The Drakensberg was got over just before a snow-storm came on, and we managed to reach Harrismith on Saturday night (June 12.) Here we were detained another five days by snow and rain. Before we left Natal one of the horses had fallen lame, and had to be left behind ; but a kind Scotchman of the Free State, who was travelling the same road, lent us two of his. As far as his place all went tolerably well, but when we were reduced to four horses progress was impossible. Fortunately we were able to reach the farm of Sir Morrison Barlow, sixty miles beyond Harrismith. He in the kindest manner supplied Mr. Roche with six strong oxen, and set us well on our way. With these, and free from the horses, our journey though slow was sure. Passing through Heidelberg on Friday, June 25, we hoped to reach Pretoria early on the following Sunday ; but a thunder-storm, with heavy rain, on the Saturday night, kept us on the road all the next day. We left Pretoria on Wednesday (June 30), and after that got on very well—the only thing at all unpleasant was a violent thunder-storm that broke just over us near the Warmbad at the Winterberg. Rain at this season of the year is most unusual. It shows that travellers should come prepared for all weathers. The cold, as we had fully expected, was intense. Dust and bad roads characterized the journey through Natal ; good (natural) roads and long dreary flats in the Free State ;

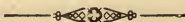
bush veldt, and the most lovely scenery all the way from Pretoria to Eerstelling.

"I preached at Estcourt on June 6, and on the following Sunday celebrated Holy Communion, and preached twice at Harrismith. At Pretoria I gave a sermon at a week-day service, and on the day of our leaving we had Holy Communion.

"Eerstelling is a very busy place. The Europeans number sixty-four of all ages. The number of natives fluctuates a good deal. Their average is about a hundred. They are of various tribes, but most of them understand something of Zulu. The miners employed in excavating the gold-bearing quartz are chiefly from Cornwall. Mr. Button, the manager of the works, has for a long time kept up two services on Sunday, but till I came no minister of the English Church had been here, since Bishop Wilkinson's visit this time last year. There are several Missions, mostly German, in the north of the Transvaal Republic, but a large tribe (twelve miles from here) under Zebedeli has no Missionary, owing to the disinclination of the chief to receive one. When Mr. Button came to Eerstelling, Zebedeli sent to ask "Is it peace?" and expressed his desire to be friendly on two conditions (1) that no Missionary should be sent to him, (2) that he should be allowed to beat his wives whenever they deserved it. This does not look promising, but I shall nevertheless make his acquaintance and see what can be done. If he can be induced to permit it I shall establish a Mission amongst his people. I propose to remain at Eerstelling for some months, doing what I can for both Europeans and natives. Next winter I hope to accomplish a journey to Matabili Land, and to be well on my way in March. I have had offers of more or less distinctness from two clergymen and two laymen to engage in Missionary work, and I have heard from traders of excellent openings for Missions at Lake Ngami and in Sipopo's country north of the Zambesi.

"I trust that steps will be taken by the new Bishop of the Transvaal for a permanent occupation of Eerstelling. It is an admirable religious centre for the north as Pretoria is for the south of this Republic.

"A full account of my journey from Durban to Eerstelling will shortly follow."



IN PERILS OF THE HEATHEN.

LETTER FROM THE REV. W. H. GOMES.

SINGAPORE, 30th June, 1875.

ON Sunday, the 9th May, an exciting scene was witnessed during the Chinese Service, which is held in the chapel at 9 A.M. The prayers had concluded, and I had just begun my sermon, when a Bengalee man, with a blanket over his shoulder, walked into the chapel, and up the aisle, but suddenly stopped as if bewildered. Seeing the man hesitate, one of the congregation went up to him, and spoke to the intruder, quietly telling him to go away, and come at 11 o'clock, if he wished to attend the Tamil service. But to our astonishment the intruder threw off his blanket, and with a chopper, which he had concealed under his arm, aimed a furious blow at the Chinaman who was speaking to him; another blow followed, but owing to the thickness of the inner and outer jackets the Chinaman had on, and to his springing back, these blows only inflicted flesh wounds. Another man, who came up to the rescue, was more severely hurt, having received a cut across the side of the face, which split the ear in two, and penetrated the bone behind it. At this, the other Chinese in the chapel rushed to the door; and I and my daughter, who was sitting at the harmonium, were left alone with the infuriated man. Seeing delay was dangerous, I came down from the pulpit, and rushed at him at the same time that he aimed a blow with his murderous weapon at my head. Providentially I held him by the throat just as his arm was descending, and the sudden push backwards broke the force of the blow, and the knife fell harmless on my shoulder. I immediately pinned his hand under my left arm, where he still managed to flourish the weapon about. The Chinese seeing this returned, and aided to secure him, but the man had so firm a hold of his weapon that he was disarmed with difficulty, one Chinaman getting a severe cut across the fingers in endeavouring to wrench the knife out of his hand. After he had been secured, the Bengalee said he had made a mistake in coming into the chapel, as he had intended to go to another place. He said that he and a great many other Mussulmans had taken a vow to destroy the Europeans, who have no right to hold rule in these countries, which belong to Mohammedans. The Chinese service was by this abruptly stopped; but we had time to breathe a prayer of thankfulness to our Heavenly Father for His protecting care, and to wash off the blood from the floor before the Tamil service commenced at 11 A.M.

MISSIONARY WANDERINGS IN NEWFOUNDLAND.

EXTRACTS FROM THE DIARY OF THE REV. F. R. MURRAY, RURAL
DEAN OF NOTRE DAME BAY.

PART I.

MONDAY, *February 22nd*, 1875.—Josiah Roberts, one of the communicants of the Mission of Twillingate, having offered to accompany me on a Missionary tour through the Deanery of Notre Dame Bay, called me early, and we started at seven o'clock.

The weather was clear and frosty. The ground was in capital condition for walking, after a severe *mild* yesterday, and the hard frost during the night. This was the first *mild* since the winter had set in. The travelling to Herring Neck was not at all pleasant: the drift ice, being uneven, was sharp and cutting to the feet.

Arriving at the Parsonage about ten, when we had taken refreshment we started for Dog Bay, accompanied by the Rev. A. S. H. Winsor, the clergyman of the Mission, who conducted us through the country to Cobb's Arm, where we arrived about midday.

Finding the roads bad, owing to the depth of snow and the wet after the *mild*, we were obliged to keep to the ice on the Arm towards the Point, where we crossed a *Tickle* (or narrow piece of water), and found ourselves at Roper's Arm. As the *Tickles* hardly ever freeze entirely over, owing to the running water, much caution is needed in taking the ice at such places.

Leaving Roper's Arm, we entered on the ocean ice, and made for Farewell Point, a distance of eight miles. As the wind was fair we walked across in two hours. Then we halted, and having made some pieces of ice our seats, our knees plates, and the rocks our tables, while the ice and snow which covered them gave us pure white tablecloths, we opened our knapsack, and enjoyed a very refreshing lunch.

Then we recommenced our journey, and followed the track of a catamaran up Dog Bay, which brought us to the house of a planter named Porter, a native of Change Islands, and a member of the Church in that place, who spends the winter with his family in this Bay. This is a common custom amongst our people, so that if we do not follow them into their inland and woody retreats, we see nothing of them in winter. During their sojourn in the Bay, they are occupied, some in cutting lumber for their own use, others for

the merchants, and others in building craft of various sizes in places where they have at hand material suited to their wants.

We arrived here about half-past five, having accomplished our walk of thirty miles, over hard and soft snow and drift ice, in about nine hours. We were all very tired. A good cup of tea, with bread and butter, the common meal amongst the poorer classes, and a most hearty welcome, made us all feel much better.

We told some of the people that Service would be held at eight, and they sent round and told the rest. There are about eight families scattered up and down the Bay. Fifty persons attended the Service. I preached on the words, "*Repent ye.*"

Tuesday 23rd.—A beautiful morning. At ten o'clock we had Morning Prayer, at which about forty persons were present. I preached on the words, *Behold, I send my messenger before thy face, which shall prepare thy way before thee.* About twelve o'clock we set out for Gander Bay, accompanied by Mr. Porter and one of the Hodders as guides, across the country, instead of going all round the shore.

The journey through the wood was very pleasant. I now made my first attempt to walk on *racquets* through the loose snow, and managed tolerably well, though not without several plunges on all-fours into the snow, owing to the *racquets* catching in some hidden stump or branch. The mailmen having just arrived from Gander Bay, we followed in their track, which made the walking much easier.

As soon as we reached the ice of the Bay, our guides left us to cross the Bay alone. Three o'clock found us at Tibbish Point, where we discovered a lively old woman, called Bussey, who quickly made us a good cup of tea.

Having arranged to hold Service on the morrow at 6 P.M., we continued our journey, arriving at our destination about six o'clock. We here made for the house of an old couple called Gillingham, where we intended, with their permission, to pass the night.

Notice was sent round that Service would be held at eight o'clock. At half-past seven, all the people who could come from both sides of the Bay were gathered together, in number about forty, for Evening Prayer. I preached on the two foundations, of sand and rock, to a most attentive congregation, only two of whom could read. Yet the Service was one of the heartiest I have taken part in for a long while. Most of them knew the prayers of the Church by heart,

and also, including the little ones, the old favourite hymn, *Sun of my soul*, and the Evening Hymn. Here, too, only a few families remain during the summer months, the rest living in Hare Bay, about two miles from Fogo.

There is great need of a schoolmaster and lay reader, who might live here in winter, and in Hare Bay during summer; so that the education of the people might be attended to all the year, and that provision might be made for public worship, on Sunday, at least. This I trust may soon be accomplished.

The people are simple, warm-hearted, and earnest. The children are unaccustomed to strangers, and at the approach of new faces run into the bushes to hide themselves. It is about twenty years since they were visited by a clergyman. The old man at whose house we were staying was suffering from a severe chill, but seemed to find relief after taking some medicine which I gave him.

Before retiring we witnessed a sight which might put to shame many persons who have been brought up in the midst of abundant Christian privileges. The children of the household, on being told to go to bed, immediately fell on their knees by the side of their father, mother, and old granny, and said their prayers aloud, afterwards repeating the Creed and two evening hymns. I knew that the parents had only learnt these lessons by ear, yet they had taught their children to do what they had themselves been taught.

St. Matthias' Day.—Having rested our weary limbs on a shake-down on the floor.—I cannot say we slept, for several cats had made up their minds to quarrel all night—at nine o'clock we had Service, when nine children were baptized. I preached on the words, *Go ye therefore, and teach all nations* . . . After Service Mr. Winsor went across the Bay to visit an old blind woman, whilst Robert and I went to Gillingham's to have tea; he gave me money for a large Prayer-book, which he asked me to forward to him by the mailmen. Mr. Winsor caught us at John Bussey's, where tea was ready for him. John is one of the two men here who can read. He intends to hold a Sunday class for the children.

The morning was mild; this made the roads soft and bad. On our way we called upon some of the people, and at the house of a man called Philip Coates, we heard the children sing hymns, and say their prayers. Philip then showed us our way through the woods, across the neck of land on which his tilt is built, to Richard Bussey's, where we arrived about three o'clock.

After rest we had Service, as arranged yesterday, when about thirty people from both sides of the Bay attended. Here I baptized nine children and married two couples, who had previously consented to live together as man and wife before a worthy old layman, in the absence of a clergyman. I preached on the words, *Come unto me, all ye that labour and are heavy laden, and I will give you rest.* After a long talk on various subjects,—the Bible, the Church, Methodism, and the Spiritual Life,—the people separated, but unfortunately had to reach their homes amidst a heavy storm.

Mr. Winsor returned with Philip Coates to spend the night in his tilt, there not being room in Richard Bussey's. The people very kindly turned out of their sleeping corner to allow us to rest.

Thursday, 25th.—At 8.30 we started for Dog Bay. On reaching the ice, the rain began to fall very heavily, so that we were unable to see our old track; however, after a patient search, we found the entrance to the woods.

The track here, too, was almost gone, so that we were only able to find our way by the marks cut on trees whereby the mailmen guide themselves in their laborious task of carrying the winter mails from Freshwater Bay to Twillingate.

We arrived at Porter's house about midday. During the afternoon Mr. Winsor visited some of his parishioners belonging to Change Islands, who are here for the winter.

At seven we had Evensong—about sixty persons were present. I preached on the words, *Jehovah Jireh.*

Our *racquets* having been cut through by the sharp ice, two of the people very kindly refilled them for us. The weather to-day has been fine and mild, but does not promise good walking on the morrow, unless it freezes during the night.

Friday, 26th.—George Hand, a Change Islands man, called about seven for Mr. Winsor, who intended to set out for Herring Neck. Heavy rains had fallen all night, which made travelling unpleasant. Porter, thinking that we were going to have a "great mild," which would probably last for several days, advised us to return with Mr. Winsor on our way to Twillingate, so that if hard weather set in we should be ready to start at once for the other part of the Deanery.

We set off about 9 A.M. Skipper Porter, carrying my bag, set us on our way for about three miles. At Cape Farewell we had lunch, cutting away the ice to catch the fresh water underneath, which runs down the cliff. The walking was wretched, sometimes over smooth

glassy ice, on which we stumbled and fell ; at other times up to our knees in snow and water.

Arriving at Roper's Harbour about two o'clock, we had tea at a tilt belonging to a man called Bath. Now began the last stage of our journey, reaching the Parsonage, Herring Neck, about five o'clock. Mr. Winsor's housekeeper, not expecting him back so soon, was absent. We therefore took refuge with Mr. Churchwarden Squires, where we received every kind treatment. Evensong was said in church at seven, a large number of people being present. I preached on Sin—its effects, destiny, and cure.

Saturday, 27th.—Mr. Lewis gave us a lift in his sleigh as far as Low Land Cone, across the Main Tickle. We were grateful, as a heavy breeze was blowing against us, which made the walking very bad.

We reached the Rectory of Twillingate about one, as the children were leaving school. On looking into the new school-house, we found the men, under the able management of Mr. Courtenay Clarke, a student preparing for Holy Orders, working hard to get all the oiling, varnishing, and painting done before our return ; all seemed surprised to see us home again in the midst of their cheerful work.



A TEST OF SINCERITY.

AT the end of a striking speech delivered at Oxford on behalf of the Universities' Mission to Central Africa,¹ Bishop Steere, in the course of an appeal which, though made on behalf of African Missions, applies to Missions throughout the world, gave one mark by which the reality and depth of men's interest in Mission work may be discerned. He said :—

“I know that men and money are wanted for home work, so they are most certainly, and they are already on the spot in abundance. There are five millions of churchgoers in England, on the lowest computation, with an income perhaps a hundred times as large. One is utterly ashamed to suggest that these are too few or too poor to do what wants doing in England. But foreign Missions have suffered from an utter unreality in their supporters, as well as in the

(¹) Published by Messrs. Harrison, 59, Pall Mall.

Church at large. One looks at a large meeting, and one sees a number of people who all say that Missions are good, and that they are glad that men and women should be found to employ themselves in them. But if a son or a daughter, a sister or brother offers to go, every machinery of entreaty, of threat, of endearment is at once put in action to stop them. Does a person of any capacity volunteer? Every one says, 'You must not go, you are useful at home, you are wanted here.' And then with strange inconsistency, people turn round and say, what a very inferior lot of men Missionaries are. We are an inferior lot, but we have put your stay-at-homes to shame; and, poor as the instruments have been, their work has been great and glorious. But what are you doing when you keep back your friends and relatives? You keep them back from God. You keep them back from a life of usefulness. You keep them back from a glorious death. You keep them back from a high place in heaven. You rob your own family of a special honour. You do what in you lies to maintain the devil's kingdom untouched, and to stop the progress of the word of God. I have stood by the death-beds of those who had given their lives to this great cause, and I have been obliged to ask myself whether it were worth the sacrifice. And I know that it is. Compare this life and death with that. When I first left England some of my friends bemoaned our parting as final, and so it was, not because I had died in Africa, but because they died at home. One spends his whole life in trying to defer the inevitable end, but it comes. Another lives for eternity, and his life is as God wills. We know that brave men are not in more real danger in a battle than cowards are, and so it is in life. But be it otherwise. If God calls us away, how much better to go from the midst of his work than to have no tale to tell save that of having lived for oneself and lived for oneself in vain. We shall never have a healthy action of the Church until foreign Missions take their place among ordinary employments, and a young clergyman thinks his education incomplete until he has seen something of the Mohammedan and the heathen. No one thinks now that taking secular work in India means expatriation for life, and there is no reason why Church work should be any exception. I do not mean as a Missionary Bishop to cut myself off from the warmest interest in all that goes on at home, and I hope that our Mission may be fed by a continuous stream of young men who are determined to venture something for the sake of the Mission itself, and who are

ashamed to subside into a country living, or an easy curacy, until they have proved their manhood in their Master's cause.

"And now I must draw to a close. We have a continent to work upon, where chaos still reigns, both in the social and the spiritual world. We have the reproach of ages of cruelty and neglect to wipe out. We have the key of the gate of heaven, and millions are waiting for us to open to them. Christian men and women, come yourselves and help them! If you cannot come, seek out and send your best and dearest, that their glory may be yours. If you have money, give it; and that not in little dribblets, but as God has given it to you. Don't wait to be canvassed, but canvass others yourselves. Above all send your hearts with us, and, as you stand in spirit on the edge of that great continent of darkness, do for it with all your might whatever the whispers of God's Spirit may suggest."



LORD COLERIDGE ON THE MISSIONARY WORK OF THE CHURCH.

THE RIGHT HON. LORD COLERIDGE presided at a meeting recently held at Ottery St. Mary, on behalf of the Society. In the course of his remarks he said:—

"I am exceedingly glad to have the honour of presiding over you to-night. I came here, partly because it was the wish of the Vicar that I should do so, and in all these matters I desire to work always together with, and in subordination to him; partly, also, because I desire to show, in however humble an example, that, in my judgment at least, the matter of Missions is not a matter which ought to interest the clergy only—that it is not a matter only for those who are, I may say, professionally engaged in preaching and advancing religion, but one which concerns all members of the Church of England, clergy and laity alike. It is the duty of all who profess and call themselves Christians to endeavour, by all lawful means, to advance the kingdom of God, and to extend the dominion of the religion of Jesus Christ.

"In matters of temporal concern, this would be almost of course. In questions relating to society, to philosophy, to literature, and, above all, to the very interesting question of politics, we know that all men deserving the name desire to form, if they can, something

like real opinions upon those matters—to form them upon the best consideration they can give, and, having formed them, to adhere to them and advance them as true. No man entertains an opinion upon any important subject, if he entertains it sincerely and honestly, without, at least as a general rule, desiring to bring others over to his opinion, and endeavouring, according to the ordinary phrase so common in the world, to make converts to his view ; and, as a general rule, nothing is a stronger proof that a man does not believe in the truth or in the value of the opinions which he professes than his utter indifference in regard to their propagation. If this is true in matters of the world, it certainly is more emphatically true in matters of religious opinions—opinions which are, or ought to be, the most important of all ; which ought, and I hope do, enter more intimately than any others into the life and conversation of man, and which, I hope, do occasionally, at any rate, practically influence the conduct of those who profess them ; and if you show me a man who says he is indifferent as to whether other persons believe, or do not believe, in CHRIST, you show me a man who is apparently utterly careless as to whether he believes in CHRIST himself or not. I can understand a man—though I don't agree with him—saying Christianity is one form of worshipping GOD, but is not better nor of higher authority than Buddhism, Brahminism, Mohammedism, or the fire worship of the Parsees, or any other form of religion to which vast masses of mankind are addicted ; but I cannot understand a man who, professing to believe in the truth of the Gospel, and that JESUS CHRIST is the Redeemer of the world, is indifferent whether other nations share his belief, or go on in the belief of Buddha, Brahma, Mohammed, or in the practice of the wild superstitions of Central Africa and the Islands of the Pacific Ocean. And what is true of individuals is true also of Churches and nations. If nations are careless about their opinions, and if Churches are careless about their doctrines, the only result in men's minds must be that they don't much believe in them themselves ; and a Church, depend upon it, has ceased to have faith in itself, has ceased to believe in its Divine Mission, if it is careless as to the spread of the doctrines which it teaches, or lukewarm in endeavouring to advance them in different countries amongst heathen people.

“Some time ago this might have been said, almost with truth, of the Church of England. I am thankful to say it cannot be said with truth now ; I am thankful to think that the Church has been

roused to a sense of its duty, and that, however imperfectly, it is, I trust, earnestly and honestly endeavouring to do it.

“But in this, as in all practical matters, societies, whether political or religious, must needs act by instruments; and, in the matter of Missions, the Society for the Propagation of the Gospel is the instrument of the Church of England. In other communions this is undertaken, and oftentimes with great success, by the direct and immediate agency of the Church or the communion itself. It is so, I believe, at Rome, and certainly the history of Roman Missions and Missionaries is one of the brightest chapters in the somewhat chequered career of that Church. It is undertaken also, in this more direct way, by other religious bodies among ourselves, and there, too, I believe, with great success, and much blessing upon it from on high. But for the Church of England this work is done by the Society for the Propagation of the Gospel. It was incorporated some 170 years ago for this very purpose. The official President of the Society is the Archbishop of Canterbury, and the official Vice-presidents are the Primates and Suffragan Bishops of the Church of England either at home or in distant lands. Every Missionary is examined before he is sent out by a board of persons appointed by the Archbishops of Canterbury and York, and the Bishop of London: and every Missionary, when he goes to a foreign country which is under the jurisdiction of a Bishop of the English Church, is, of course, under that Bishop, and can only minister according to the license given by him. It is, therefore, as far as it can be in the nature of things, a representative of the Church of England, and it is the representative of the Church of England in the field of Missions. I have every reason to believe that the Society does its work without any tinge of bitterness or any sectarian narrowness, and it works, in consequence, most successfully. It is, therefore, in my judgment, the duty of all persons to support it; and if we believe in the Church to which we belong, if we believe in the Blessed Lord Whose name we bear, and Whose religion we profess, it is our duty, in this or in some other way, to support those who are engaged in carrying the knowledge of both to the most distant regions of the earth. We clearly neglect a most important part of our duty if we do not support the Missions of the Church of England in this plain, practical, obvious, and common-sense manner.

“I know, of course, perfectly well, that it would be possible for me to appeal to your feelings. I know I might tell you of those

who deserve and demand your support, who have given up home and country, who have parted from friends and kinsmen, and who have cheerfully laid down their lives in the earnest endeavour to carry the glad tidings of the Gospel of CHRIST to men who knew them not. But I deliberately and intentionally refrain from any such appeal, because I would rather appeal to you upon the broad and simple ground of DUTY. I would rather ask for your support because it is right you should give it—right, for the reason is so plain that no man in earnest can help understanding it.”

AN INDIAN WAY OF TEACHING THEOLOGY.

FROM THE “PARISH MAGAZINE” OF COWLEY ST. JOHN.

A MAN went to a Darwesh and proposed three questions. “1. Why do men say that God is omnipresent? I do not see Him. Show me where He is. 2. Why is man punished for crimes? He has no free will, for he cannot do anything contrary to the will of God. If he had the power, he would do everything for his own good. 3. How can God punish Satan in hell fire since he is formed of fire? Fire cannot hurt itself.” Upon this the Darwesh took up a large clod of earth and threw it heavily on the man’s head. The poor inquirer being thus foiled in his search for truth, repaired to the Kazi with his complaint. The Kazi summoned the Darwesh. “Why,” said the Kazi, “did you throw a clod of earth at this man’s head—instead of answering his questions as you ought to have done?” The Darwesh replied, “That was my answer to the man, and the best answer I could give to his questions, one and all. He says he has a pain in his head. I cannot see it. Let him show me the pain, and I will make God visible to him. Then he comes to you with a complaint against me. Now what right has he to do that? I have no free will, and he has no right to have me punished, because God made me strike him. And then, how can earth hurt him? for he was made of earth. Earth cannot hurt earth if fire cannot hurt fire.”

The inquirer was not likely to forget his lesson.

FAREWELL SERVICE.

THE Society took leave of a party of Missionaries on Wednesday, 22nd September. Holy Communion was celebrated in the Society’s Chapel, and a short address took the place of the sermon. There

were forty communicants. The Missionary party included the Rev. Dr. Caldwell and Mr. A. Margoschis, of St. Augustine's College, for Madras; Mr. J. Isaacson, of St. Augustine's College, for Assam; Miss Stanton, for Burmah; Miss Alice Hoar, and Miss Cattell, for Japan. Miss Dobson would have been present, but was compelled to sail on the preceding Monday, the 20th, to take her part in the Zenana work carried on in Bombay, under the auspices of the Ladies' Association.



DEPARTURE.

The Rev. T. W. Windley, M.A., left on October 21, from Southampton, for Calcutta and Rangoon, his ultimate destination being Tounghoo.



ERNEST HAWKINS PRIZE AND GIFTS.

The Subject of the Essay was "*Slavery and the Duty of the Church with regard to it.*" The Prize, adjudged to Mr. Isaacson, consisted of Hooker's Works and Bingham's "Antiquities." The gifts adjudged to Mr. Lateward, Mr. Brookes, and Mr. Hobbs, were Bingham's "Antiquities," "The Life of Bishop Patteson," Denton's "Commentary on the Epistles," and Blunt's "University Sermons." The Examiner was the Rev. R. H. Rowley.



Wants.

FROM BRISBANE the Rev. J. W. Warr writes that he is in great need of a portable service of plate for the celebration of Holy Communion in the bush; and an altar-cloth (size 6×3). The Rev. G. Billing asks for 50*l.* to enable him to complete his church at Ramnad.



REPORTS RECEIVED.

Missionary Reports have been received from the Rev. J. W. Garland, of the Diocese of Montreal; F. R. Murray of Newfoundland; J. Legg of Capetown; W. Greenstock of Grahamstown; D. E. Robinson of Maritzburg; T. Button of St. John's, Pondoland; Tara Chand and W. Luther of Calcutta; T. Christian, C. de Mel, F. de Mel, J. de Silva, C. Dewasagayam, A. Dias, F. D. Edersinghe, R. Edwards, G. H. Gomes, W. Herat, P. Marks, T. Mortimer, C. Sennanayake and A. Vethacan of Colombo; J. C. Betts of Goulburn; G. W. Watson of Melbourne, and H. H. Brown of Auckland.



MONTHLY MEETING.

THE Monthly Meeting was held at 19, Delahay Street, on Friday, October 15, at 2 p.m., Bishop Piers Claughton in the Chair. There were also present Ven. Archd. Huxtable, P. Cazenove, Esq., *Vice-Presidents*; Rev. W. Cadman, Sir Percival Heywood, Rev. H. V. Le Bas, Rev. C. H. Rice, G. Frere, Esq., Rev. E. J. Selwyn, W. Trotter, Esq., Rev. R. T. West, *Members of the Standing Committee*; and the Rev. S. Arnott, C. A. Berry, H. Bigsby, Esq., J. Boodle, Esq.,

Rev. J. W. Buckley, E. D. Cree, J. Denton, H. J. De Salis, R. L. Giveen, C. D. Goldie, J. W. Horsley, W. W. Howard, J. E. Marshall, Herbert Mather, J. H. Snowden, J. G. Talbot, Esq., M.P., Rev. Canon Tilning, H. D. Thomas, T. Wodehouse, J. H. Worsley, C. Wyatt-Smith and C. H. E. Wyche.

1. Read Minutes of last Meeting.

2. The Treasurers presented the following Statement of the Society's Income to the end of September :—

A.—Monthly Abstract of RECEIPTS AND PAYMENTS.

I.—GENERAL FUND, at the disposal of the Society. II.—APPROPRIATED FUNDS administered by the Society. III.—SPECIAL FUNDS, not administered by the Society, but transmitted direct to the persons named by the Donors.

January – Sept, 1875.	I. Subscriptions, Donations, and Collections.	2. Legacies.	3. Dividends, Rents, &c.	Total RECEIPTS.	Total PAYMENTS.
	£	£	£	£	£
I.—GENERAL	19,394	7,033	3,309	29,736	57,890
II.—APPROPRIATED . .	2,815	—	4,058	6,873	7,478
III.—SPECIAL	13,125	—	1,153	14,278	17,961
TOTALS	35,334	7,033	8,520	50,887	83,329

B.—Comparative Amount of RECEIPTS at the end of September in five consecutive years.

I.—GENERAL.	1871.	1872.	1873.	1874.	1875.
1. Subscriptions, &c. . . .	£17,946	£18,902	£19,034	£18,177	£19,394
2. Legacies	6,551	6,071	6,800	12,363	7,033
3. Dividends	2,563	2,602	2,675	3,114	3,309
	27,060	27,575	28,509	33,654	29,736
II.—APPROPRIATED	6,170	11,251	5,821	7,522	6,873
III.—SPECIAL	6,898	7,007	6,827	17,291	14,278
TOTALS	£40,128	£45,833	£41,157	£58,467	£50,887

3. The Secretary stated that the Standing Committee had transacted few matters of importance during the recess ; that they had presented the following address to H.R.H. the Prince of Wales on his departure to India :—

“MAY IT PLEASE YOUR ROYAL HIGHNESS—

“We, the President, Vice-Presidents, and Members of the Society for the Propagation of the Gospel in Foreign Parts, ask permission to approach your Royal Highness on the eve of your departure to India, for the purpose of bringing under your notice the efforts which are made by ourselves and others in order to gather in the people of India within the fold of the Church of Christ.

“We call to mind that in the Royal Address to the inhabitants of India, in 1858, Her Majesty, while disclaiming alike the right and the desire to impose Her own convictions on any of Her subjects, at the same time proclaimed to the people of India Her own firm reliance on the truth of Christianity, and acknowledged with gratitude the solace of religion.

“In loyal consistency with Her Majesty's declaration, English Christians, and specially Missionaries, claim nothing from the State beyond that equal and impartial protection of the law which all enjoy. It has been their aim to exercise a spiritual influence by a Christian example, by instruction and persuasion. And the effect, in the opinion of impartial observers, has been ‘a great and silent revolution’ in

India, so that the vast populations placed under English rule feel 'a new vigour infused into their stereotyped life,' and they are prepared to be in every way better men and better citizens of the great Empire in which they dwell.

"The number of natives in India who profess to be Christians is now reckoned at nearly a million and a half. The presence of Your Royal Highness, representing a Christian Queen, will be warmly welcomed by all classes, and certainly not least by those Native Christians whose loyal attachment to the throne of Great Britain has been proved in the hour of trial. We venture to hope that short as is the time allowed for the visit to India it may afford opportunities for the recognition by Your Royal Highness of the services of the Missionaries and of the value and importance of this increasing class of Her Majesty's subjects—bound as they are by a special tie to Christain England.

"Your Royal Highness' ancestor who sat on the throne of Great Britain in 1717 and 1727 was pleased to write letters under his own hand to the Missionaries in South India, assuring them of the favour and sympathy with which he watched the progress of their good work. We feel sure that the advancement of the Christian Faith is not less dear to Your Royal Highness than it was to princes in former times.

"We add a list of the places in which the foundation of a Native Christian Church has been laid by Missionaries of the Church of England in connexion with this Society—some of which we believe will be in the route of Your Royal Highness.

"In conclusion, we beg leave to offer to Your Royal Highness the assurance of our thankfulness that it has been found feasible to give to our fellow-subjects in India the benefit of a personal visit from Your Royal Highness. It is our earnest prayer that GOD may prosper the wise and good designs with which the journey is undertaken, and may keep Your Royal Highness under HIS protection, and restore you in health and safety to our native land.

"Signed in behalf of the Society,

"A. C. CANTUAR,
"President."

To this the following reply had been received :—

"MARLBOROUGH HOUSE, PALL MALL, S.W.
9th October, 1875.

"MY LORD ARCHBISHOP,

"I am desired by the Prince of Wales to return His Royal Highness's hearty and sincere thanks to your Grace, as President, and to the Vice-Presidents and Members of the Society for the Propagation of the Gospel in Foreign Parts, for your address on the occasion of his departure for the East.

"Her Majesty having announced to the people of India, on the occasion your Grace has referred to, 'her firm reliance on the Truths of Christianity and the Solace of religion,' His Royal Highness, entertaining the same sentiments as Her Majesty, wishes also to add his admiration for those disinterested men who pursue their work claiming nothing for themselves but legal protection from our Government, and devoting themselves to making their fellow subjects in India better men, and more attached to the great Empire under whose protection they dwell.

"His Royal Highness desires to assure your Grace that no oppor-

tunity will be omitted that may present itself in the course of his travels to give encouragement to those earnest men thus working in so great a cause.

“ However rapid or slow may be their progress, from causes which have been so long at work, His Royal Highness is satisfied that their honest endeavours, with Truth for their guide, must prevail at last.

“ His Royal Highness thanks your Grace for furnishing him with a list of those places where he will find fresh evidences of successful Missionary exertions.

“ In conclusion, His Royal Highness desires me to add his grateful acknowledgments for the prayers of the Society for his safety and health during his absence from England.

“ I have the honour to be, My Lord Archbishop,

“ Your Grace's most obedient Servant,

“ W. KNOLLYS, *General*,

“ *Controller of H.R.H. Household.*”

The Secretary also stated that the Rev. Dr. Caldwell had returned to Edeyengoody, accompanied by Mr. A. Margoschis, of St. Augustine's College; that Mr. Isaacson, of St. Augustine's College, had left for Calcutta by the same ship; and Mr. Hoppner had left Germany, *via* Trieste, for Calcutta; and that Mrs. Percival, widow of the late Rev. G. Percival, of Tamatave, Madagascar, had arrived in England, and that the Standing Committee had voted a small sum for her immediate necessities.

4. Resolved that an allowance at the rate of 12*l.* per annum, be made to each of the two orphan children of the late Rev. C. Warren, Missionary at Tounghoo, the allowance to continue for two years from August 14, last, and the care of the children to be then reconsidered by the Society, with a view to a further grant.

5. Resolved that a sum of 300*l.* out of the reserved allowance (800*l.* per annum) for the maintenance of additional Missionaries in Calcutta, be placed at the disposal of the Calcutta Diocesan Committee, to enable them to relieve the necessity which presses on the Chota Nagpore Mission.

6. Resolved that an allowance of 75*l.* be made to Mr. J. H. Bullivant, of Hertford College, Oxford, to enable him to complete his University Course, it being understood that Mr. Bullivant pledges himself on taking his B.A. degree to place himself at the disposal of the Society for work in India or elsewhere.

7. Resolved that the sum of 593*l.* from a Fund in the Society's hands be voted for the erection of an orphanage at Roorkee.

8. Resolved that the seal of the Society be affixed to a trust deed of St. Thomas's College, Colombo, subject to the approval of Bishop Piers Claughton.

9. The Secretary stated that at the next Meeting, being a Quarterly Meeting, the following proposals would be submitted to the Board :—

“That Bye-laws V. and VI. stand as follows :—

“V. That other members of the Standing Committee, not exceeding twenty-four in number, shall be elected by the Society out of its incorporated members. It shall be the duty of the Standing Committee, when recommending the names of persons for such election, to frame their recommendations, so far as they shall find practicable, with a view to one-half such non-official members being qualified by personal acquaintance with some colony or dependency (or by residence in foreign parts) to aid the Society with counsel and information concerning its foreign work.

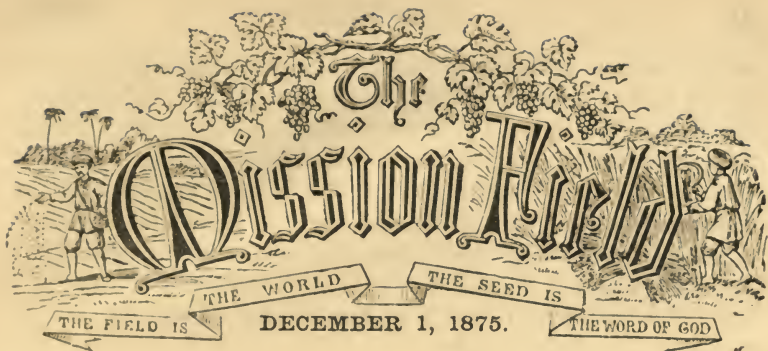
“VI. That of such non-official members of the Standing Committee, the three who have served longest upon the Committee, and of the remainder the three who, having been members of the Committee for one complete year previous to the Monthly Meeting in November, have, during that period, attended the fewest meetings of the Board, and of the Standing Committee and Sub-Committees thereof, or of any Special Committee, shall retire at the Annual Meeting in February. If any doubt shall arise under this rule which member of those who have served longest shall retire, it shall be the one who has attended the fewest meetings ; and if any doubt shall arise which of those who have attended the fewest meetings shall retire, it shall be the one who during the year previous to the November meeting, has served the shortest time on the Committee. Of the six retiring members three only shall be eligible to supply the vacancies caused by their retirement.”

10. The Secretary read letters from the Bishop of Capetown, August 9 ; Rev. W. Maule, Secretary at Bombay, July 30 ; Rev. G. Billing, Ramnad, August 20 ; Bishop Kestell-Cornish, Madagascar, April 21, reporting the Presentation of the Society's gift of a Bible and Prayer Book to the Queen of Madagascar.

11. The Rev. S. Arnott gave notice of his intention at the next Meeting to bring under the notice of the Board the persecutions endured by the Syrian Christians in Mesopotamia and elsewhere in the dominions of the Sultan of Turkey, and to move a resolution on the subject.

12. All the candidates proposed in June were elected into the Corporation.

13. The following were proposed for election at the Meeting in Dec. :—
The Rev. G. H. Kempe, St. Luke's, Maidenhead ; Rev. J. H. B. Green, Normanton le Heath, Ashby-de-la-Zouch ; Rev. Preb. Harland, Colwich, Rugeley ; Rev. J. W. Kewley, Armitage, Rugeley ; Rev. H. Skipwith, Hamstall Ridware, Rugeley ; Rev. John Compson, Great Wyrley, Walsall ; Rev. T. Roper, Trinity, Smethwick ; Rev. S. Plant, Weston-on-Trent ; Rev. W. E. Coldwell, Sandon, Stone, Staffs. ; Rev. A. J. Richards, Plumpstead, Holt, Norfolk ; Rev. J. Lee-Warner, Tarrant Gunville ; Rev. H. G. Rogers, Cranborne, Salisbury ; Rev. A. Elton, Motcombe, Shaftesbury ; Rev. F. Williams, Bettiscombe, Crewkerne ; Rev. L. D. W. Dawson-Damer, Great Canford ; Rev. E. Addenbrooke, Smethwick ; Rev. J. R. Hutchinson, Normacot, Longton ; Rev. A. L. C. Heigham, Newport Pagnell ; Rev. W. H. H. Fairclough, St. Mary's, Lichfield ; Rev. Alfred Jones, St. John the Evangelist, Kenilworth ; W. Rylatt, Esq., Stamford Wragby ; Rev. J. W. Hicks, Sydney Sussex College, Cambridge ; Rev. F. E. Kruckenberg, 2, Brockley Villas, New Cross, S.E. ; Rev. R. R. Bristow, St. Stephen's Lewisham ; Rev. F. H. Law, St. Margaret's, Lee ; the Hon. and Rev. Augustus Legge, St. Bartholomew's, Sydenham, S.E. ; Rev. John Holding, Pendleton, Manchester ; Rev. F. H. Lockett, Barlow Moor, Manchester ; Rev. Canon Ramsbotham, Manchester ; Rev. T. A. Ashburnham-Chirol, Denstone College, Ashbourne ; Rev. H. Meynell, Denstone Vicarage, Ashbourne ; and Rev. Alfred Jones, Secretary of Society for the Extension of the Episcopate, 7, Whitehall.



JAPAN MISSION.

MORE than two years have elapsed since two Missionaries, the first who had been sent out there by our Society, landed in Japan. Much of their time has of necessity been occupied in learning the difficult language, and in becoming familiar with the customs and character of the people whom they desire to win to the faith of CHRIST. The poison of that evil heart of unbelief which hinders men from accepting the offers of the Gospel may, like many physical maladies, be approached from various sides. English Missionaries in Japan have usually opened, as soon as possible, a school to which the Japanese readily come to learn English, and where the Missionary has the opportunity of giving Christian teaching. Others look rather to agencies more exclusively and directly religious. The Rev. W. B. Wright, who works mainly on the school system, wrote from Tokyo, on the 4th of August :—

“I hope (D.V.) to baptize a young man who is very earnest, and, I think honest-minded; but his family are staunch idolaters. He has now gone home for a fortnight to see them.

“I have taken a small house for preaching at seven dollars a month, and Shimada,¹ having got Government permission, has made a contract with me to teach, as I can neither rent a house nor hold school (except in my own house) in my own name. We began just a month ago, in spite of the thermometer being at ninety-three degrees in the shade. We have already nearly thirty scholars, of

¹ For an account of Shimada's conversion and baptism see *Mission Field* for March, pages 73 and 74.

whom ten are boarders or rather lodgers. They are principally young men of from seventeen to thirty years of age. New ones are coming in every day. I have been obliged to engage John Masuda as manager and assistant-teacher at five dollars a month. I baptized him on Whitsunday. Both he and Shimada are earnest men, and Shimada has helped me for a good time. I have told them that, while I pay for the secular school work, they must consider it a blessed privilege to teach and preach the Gospel free of charge. I think this better than having paid catechists. These ought to be provided by a native Church.

"Every night at eight we have short Evening Prayer which the scholars attend. John Masuda reads a chapter [of the Bible] and explains it into the colloquial. I feel sure that a blessing will attend the school. Last night about eleven while I was trying to sleep, I heard a great talking, which I found in the morning was John exhorting some of the scholars to believe in CHRIST.

"It is impossible to say how valuable some copies of the S.P.C.K. Commentary on the New Testament have proved. Masuda and Shimada have each a copy which they diligently study, and others are working hard at English so as to be able to read the Commentaries. This morning, in the middle of school, in came an old Shintoo¹ priest, named Shiratori, or white bird. I had given him the Gospel according to SS. Mark and John to read, and now he wanted the other two, also a prayer to say. He and a young man to whom I gave an English Testament came up to my house, and in my study we had a long talk on Christianity. He made me show him how to kneel and pray, and said, 'Shall I pray to CHRIST or to GOD?' When I explained by figures as well as I could the doctrine of the Holy Trinity they were both astonished, and still more so when I told him that the HOLY SPIRIT had led him so far and that he could never have come of himself. His son lives about eight miles out of Tokyo, and he is going to try to arrange that Andrew and I shall go out to meet his neighbours and talk to them."

Later accounts tell of the continued prosperity of the school. On the 27th of September, Mr. Wright says:—"I have now about forty scholars, of whom fourteen or fifteen are boarders. For the increased number our little house was too small; so, as one very suitable was found in the neighbourhood, Andrew has rented it, and

¹ Shintooism is a form of Buddhism.

we here combine church and school, and many of the scholars come to service."

The Sunday services are, an early celebration of the Holy Communion: "After breakfast, about ten o'clock, I hold a service for hearers, catechumens, and others at the school, where we have one room set apart as a chapel. The service consists of the general confession, the *Venite* sung, a lesson read and expounded by Andrew Shimada, the *Jubilate*, a hymn, and a sermon from me, followed by one or two hymns, and a prayer suited to the subject preached upon. On Sunday evening at six I have service again at the school, consisting of choral Litany, hymn, catechising, hymn, and prayer. In the evening I sometimes ask one of the native Christians to offer up a short prayer after catechising. I intend, as soon as the number of the baptized increases, to have special prayer-meetings. We have daily Evening Prayer at the school at six. In this service I am glad to say that Andrew, John Masuda, and James Midzuno, all take part, each in turn reading and expounding the Gospel Lesson. With the help of the S.P.C.K. Commentary they make progress in the understanding of God's Word."

The first confirmation of native converts held in Japan according to the Anglican rite, took place at Tokyo on Saturday, the 11th of September. Five converts, who had been carefully prepared by instruction in the Catechism, and by private interviews, were presented to Bishop Williams by Mr. Wright. The Litany and hymns which were sung, the confirmation service, and the Bishop's address were, of course, in the Japanese language. On the morning of the day after the confirmation all the converts who had been confirmed received the Holy Communion.

Immediately after the confirmation Mr. Wright, accompanied by a naval chaplain and by Andrew Shimada, set out on a walking tour. They were out twelve days, and travelled about 300 miles. Their course was, by rail to Yokohama, thence to Sekimoto, at the foot of the Hakonè Mountains, about forty-five miles from Yokohama. Leaving Sekimoto, the travellers walked over the Ashigara tôngi (pass) to Subashiri, at the foot of Fujinoyama, the highest mountain in Japan, which rises to about 12,350 feet above the level of the sea. Next day they walked twenty miles to Numadzu on the sea side, and on September the 17th crossed some steep mountains to Atami, a beautiful little watering-place, lying amidst green meadows, hemmed in by high mountains. Here there is a hot spring which boils over

with a kind of explosion. Two days were spent at Atami, where many Japanese from Tokyo were staying. Here Mr. Wright met a "foreign storekeeper," who was favourably disposed towards Christianity. The previous year an American missionary had preached in his house, and Mr. Wright hoped to do so, but there was not time to get a congregation together. He left, however, a copy of S. Luke's Gospel with the storekeeper, and promised to try to come back. Next day was Sunday. Having had Holy Communion in their own room, the Christian travellers walked through a district which gave them magnificent mountain views with the sea on each side of them, to Hakonè, where they preached to twelve or fourteen people, two of whom had been baptized by the American missionary who preached at Atami; but there was no Christian teacher at Hakonè. On Monday the Mujanoshita Mountains were traversed,

here there are celebrated hot springs, and where the travellers met the first Europeans they had seen on their journey. On S. Matthew's Day, after an early celebration of Holy Communion, followed by a long walk, Minogi was reached, half-way up the high mountain of Ôyama. Here high wind and pelting rain made a halt at a tea house necessary. Next day being beautiful the mountain was climbed, a Shintoo temple near its summit was visited, and the tourists descended the other side of the hill by flights of steps worn by the Buddhist pilgrims who visit that shrine. A flat agricultural country was reached next, and then a long series of mulberry groves. Several broad rivers had also to be crossed, over one of which the travellers were carried on men's backs. In the evening the large town of Hachoji was reached.

At the town of Fuda, "about ten miles from Tokyo, my old friend the Shintoo priest lives. There was a great matsuri (festival) here as we were passing. We sent Andrew to call him, and he came to us, before all the village, while we waited at the posting-house, and promised to come to visit us next Sunday, and to stay a night to talk over Christianity. He also invited us to come to see him."

Mr. Wright has learnt from his excursion that, when on a journey, he can live on native food, that the expenses of travelling are not great, and that, with a passport, which the ambassador readily grants, opportunity can be had for quiet preaching and distribution of Gospels and tracts. Government makes no opposition to missionary work; and the restrictions which are felt to be inconvenient, are

imposed not specially upon missionaries, but upon all foreigners without distinction.

The General Bible Translation Committee for Japan, of which Mr. Wright is now a member, has published the four Gospels, and has the Epistles to the Romans and the Hebrews, as well as the Book of Genesis ready for the press. A bookseller who lives opposite Mr. Wright's school has undertaken to sell the Japanese Gospels.

So in Japan as elsewhere work of one kind leads to other work of quite a different description. Still it has been felt by some persons that school work takes time and strength, which the Missionary might devote first to learning the language and then to labours more directly evangelistic than are possible in a school where most of the instruction is of necessity secular. On those grounds the Rev. A. C. Shaw has adopted a system somewhat different from that hitherto followed by English Missionaries in Japan, as will be seen by the following letter which he wrote from Yedo on the 30th of August :—

“I am still living with the Japanese, and may continue to do so indefinitely. Mr. Fukusawa has done much for education in Japan, and his name is more widely known throughout the country than perhaps that of any one else, so that my connection with him gives me a position which I should not otherwise have. I have also gained admission into the large school—numbering about 300 boys of good family from all parts of Japan—which he has established here. In it I hold a class twice a week to which about fourteen boys come for the purpose of being taught moral, which is really Christian, science. From among these I have on two evenings in the week an inner class of boys who wish for fuller instruction in Christianity. Some two or three of these are, as far as I can judge, sincere believers, and I trust that, God working with me, I may baptize them.

“I have hired a small room in a house situated in one of the principal thoroughfares, where I have been delivering weekly lectures on Christianity. The attendance here is very unequal—sometimes large, but generally rather small. This I attribute to my want of facility in speaking more than anything else. However, I am not discouraged ; I have already baptized one of the most regular attendants, who was formerly a teacher of mine, and two or three others have spoken to me about baptism ; theirs, however, I shall defer.

“Another branch of work which I consider of considerable importance, is that of writing apologies for Christianity for publication in the native newspapers in answer to the numerous attacks on our

religion which they contain. I have written several for the principal paper here, which the editor has inserted, and I am now about to write a connected series, commencing, with an appeal to the Government for the toleration of Christianity.

"Sir Harry Parkes wrote to me a short time since, and kindly offered to defray a portion of the expense if I would publish my letters in pamphlet form, and this I will do if I can obtain funds.

"It is easy to see that in spite of the hostile attitude of the Government, and the fierce and clever, or rather, crafty, attacks continually made, the Gospel is making steady progress; and this not altogether, nor perhaps even chiefly, through the labours of the Missionaries, but from the independent reading and thought of the people themselves. There are, I believe, thousands in Japan favourably disposed to Christianity who have never spoken to a foreigner in their lives.

"Knowing the people, especially the country people, intimately, I have no doubt as to the future of Christianity, if the work be carried on in a wise manner. It is not difficult to believe in the marvellous success which is reported to have attended Francis Xavier's preaching. He came, not only in the power of God, and of a very holy life, but at a time when the people had not learned to dislike and despise foreigners,¹ with the power of the higher western civilization at his back, and bringing the Gospel with all the force of novelty; and the consequence was, that this people, so curious, and who sit lightly to all things, flocked in multitudes for baptism. It was the history of the introduction of Buddhism over again.

"Circumstances have changed since then. Christianity is no longer new, supposed immoral tendencies have been discovered in its teaching, and a dislike and contempt for foreigners has been instilled into the minds of the great mass of Japanese from childhood. The evangelization of Japan can therefore only be successful if we train a native ministry for the work, for multitudes of the people would willingly receive the Gospel from their fellow-countrymen who would not listen to the teaching of a foreigner.

"It will not, I believe, be difficult to train men who may itinerate, and form congregations which we may for a time oversee."

(1) Xavier, in August 1549, wrote of the Japanese, "They are very polite to each other, but not to foreigners, whom they utterly despise." These words, however, do not impair the general accuracy of Mr. Shaw's remarks: for it would not have been easy to despise such a man as Xavier; and the honour in which he was held by rich and powerful Europeans increased his influence.—ED. *Mission Field*.

CHINESE MISSION.

THROUGH the kindness of Dr. Nevins in receiving the S.P.G. Missionaries as his guests, they have been studying Chinese under great advantages. Letters written in June and July, from Cheefoo, in North China, report that though the hot weather was commencing, the Missionaries were well.

Both Mr. Scott and Mr. Greenwood feel the need of, at least, one more worker, who might study Chinese, and keep matters together at Cheefoo, while they go out on the preaching tours which their progress in the language of the country encourages them to hope that they may be able to commence ere long—perhaps in the course of next spring.



MADAGASCAR. DIARY OF A JOURNEY TO POINT LARRÉE.

BY BISHOP KESTELL-CORNISH.

IT will be remembered that Bishop Kestell-Cornish and his party reached Madagascar on October 2nd, 1874, and after a few days spent at Tamatave and the other coast stations where confirmations were held for the first time in the island, he arrived at Antananarivo on October 28th. Much work has been done here, although of course largely of a preliminary kind. The foundations, both material and spiritual, of the Church have had to be laid, and already the superstructures are rising. But not to lay stress on the minor portion of the labours of the Mission party it is satisfactory to know that much spiritual work has been commenced. The hospital, which surely has its influence for good on the souls as well as on the bodies of men, will be an important auxiliary to the Mission, and for this no charge will be made on the Society's funds as the cost is borne by private munificence. The printing-press has done some useful work. A native catechist, Abednego, was ordained deacon on Trinity Sunday, and the Rev. H. W. Little was advanced to the priesthood on the same day. Miss Lawrence's school is so full as to utterly overtax the strength of its teacher, for whom an assistant is to be sent out as speedily as possible. Mr. Gregory's school with its hundred and fifty boys foreshadows the Missionary College of which it is hoped that Mr. Gregory will shortly be the head. Arch-

deacon Chiswell has been much engaged in translations and other works, for which his experience especially qualifies him. Many large and populous villages in the neighbourhood have been visited and have desired teachers, and day by day in the rough temporary building which at present serves for a church a high standard of worship and devotion has been manifested. Things having thus been so far established at the capital the Bishop determined to spend four or five months on the coast, where the importance of the work has much impressed him. Things had become much disorganized by the death of the Rev. George Percival, but after order had been restored he made a visitation to the northwards, the notes of which are given in the following pages :—

Left Tamatave on Friday, July 23, 1875, in company with Rev. R. T. Batchelor. At Panalana we left our *filanzana* (*palanquin*) and took a *lakana* (*native boat*). After paddling through a large lagoon, we came to a narrow channel or river which connects two lagoons. This was a curious and wonderful scene of tropical vegetation; at last we emerged from the jungle and came to the sea-shore, where the river became broader but very shallow, and we had several times to push the *lakana* from a sandbank, the *Maromita* (*bearers*) readily jumping out for this purpose. We landed at length at a village called Vohidontra, at which there is at present no Missionary work of any kind carried on, and found that our luggage had gone on to Rangazava—to this place we followed in our *filanzana*, and there we had luncheon. There is no work of any kind in *this* place. From thence we journeyed on to Ifontsy, where we rested for the night. We had a comfortable house, but the mosquitoes were so numerous that sleep was impossible.

After a long paddle next day we emerged into a lagoon where we saw numerous *isiriry* or widgeon, the most common form of wild duck. Got back and started for Mahavelona, a long *lakana* journey, then over an undulating and well wooded plain—crossed a beautiful stream, and came to a little place where we had luncheon.

Iharana.—Rather knocked up, but soon recovered—a charming ride to Mahavelona, the approach to which is beautiful. We put up at Madame Juliette's house, which is a large roomy Malagasy house, with chairs and tables, situated in a grove of magnificent mango trees, by far the finest I have seen. There is a fine avenue leading to what might be farm buildings. This is altogether a beautiful

place. Joel the catechist came to see us, and we arranged for the services on the following day; had our supper and went to bed.

Sunday, July 25th.—Waited till we were summoned. Then matins and celebration. I preached in English and Batchelor interpreted. There were twelve communicants. Home to breakfast. At evensong Batchelor preached, and a child was baptized.

Monday, July 26th.—Matins. Called on the commander; he is a very fine old man who must be at least eighty. He remembers the death of Andriampoinimerina, the father of Radama I., which took place in 1804. He was then just able to hold a gun. He remembered the war in Imerina during the Hovah conquest of the country, and had fought in the Betsimisaraka wars. Our reception was civil, but not cordial. Every leading question was fenced. Went from him to visit two Betsimisaraka andriambaventy (magistrates), who are friends. Home to luncheon. Got a sketch of the house; then a long kabary; found David, the catechist of Ivongho here, he is a very handsome intelligent man. This place is in a very unsatisfactory state from neglect. Dinner at Dupré's (a Creole). Decided on hiring Dupré's boat and starting by sea the following morning. Letters from the capital.

Tuesday, July 27th.—Got on board at eight, weighed anchor at ten; a light breeze soon sprang up, but we made slow progress, and decided to land at Mahambo, where we have a catechist. When we cast anchor we found the shore lined by a considerable crowd who greeted us most enthusiastically, but for a long while made no effort to assist our landing by sending out a lakana for us. At last it seemed to dawn upon them that something must be done, and a lakana was launched, but it was badly handled, and we got rather wet in the surf. We were very warmly received, and a young Creole from Mauritius, by name Balipon, asked us to dine with him. We were conducted to a house of the governor's, and there dinner was laid for us, and Balipon sat down with us. The people brought us nine fowls, a sack of rice, and two geese, and the catechist also brought fowls and eggs. Bed at 11.30, but no sleep from mosquitoes.

Wednesday.—Up at 6.30; matins, three baptisms—Peters, Jakoba, Josepha. Sermon, celebration; the governor present; only three communicated, the rest were mere spectators. It seems that the people, being much puzzled at the differences of worship among the Vazaha (*foreigners*), have made up their minds to receive all alike.

We have, however, here some strong friends; and this place would, I have no doubt, be with us entirely if we could send them a Missionary. There are two boys, Joana Mandrinda and Jakoba, who would be good boys for Gregory's College. The latter was baptized by us.

This morning called at the battery; very well received. The commander came to the shore in full dress, and saw us off with all ceremony. Weighed and set sail for Fenoarivo; a pleasant sail; arrived at sundown. Had to wait a long while for a boat. At last the boat of the *Zelie* took us ashore. One of our crew swam off to announce us. Kindly received by Mr. Fry, the agent of Wilson and Swale; found Mr. and Mrs. Pearce, L.M.S., there, and Captain Stevens of the *Zelie*, whom I at once recognized by his tongue as a Devonian. He comes from Ipplepen. Dinner; bed. We lay three of us in Fry's store. I had the bed. We killed a large centipede, the first I have seen, which crawled up his chair: he had a narrow escape.

Decided to start on the following morning, and leave all work for our return visit. Sailed at 7.30; a fine day, light breeze; anchored off Isoanerana at 7.40. They immediately kindled a large fire on shore as a welcome to us, but made no attempt to put out a lakana—in fact the surf was too severe, so Batchelor and I lay down as best we might in the cuddy. I soon got to sleep, but was aroused at 2.30 by an unusual bustle, and found that there was a very heavy squall, and that our skipper was thinking of putting to sea. However, happily the squall passed. The anchor held, and we were able to remain. In the morning a large lakana came off; but they would not let us land. It was too rough, so we weighed and made sail for Point Larrée. The sun rising over St. Marie was very beautiful. We had a very fine breeze, and dropped anchor at Point Larrée at 1 o'clock. Batchelor lost his hat overboard, but they very handily put the boat about and fished it up. Very glad to get on shore; got a good wash and a good rest; after which we took a stroll, and picked up shells. Supper; bed; a good night; up at seven.

The authorities behaved very badly, we had great difficulty about men. At last after exhausting our store of requests, demands, and threats, we succeeded in getting a promise of men, but seeing their disposition we determined to start on foot. We soon arrived at some water, and as Batchelor had thin boots, and could not carry

me, I persuaded him to let me carry him. The water, however, proving too deep, he jumped off in the middle, and we both waded through up to our thighs. We were overtaken by our luggage-bearers, and found that the people had played us false, and that there were no bearers for our filanzanas; so there was nothing for it but to trudge on. After some time we found ourselves getting very hungry and exhausted, so we stopped and rested and had some biscuit, but we could get no water. Happily it came on to rain heavily, and by the help of our umbrellas we managed to get enough water to mix with the contents of our flasks and refresh us. We started on our way again, but began to feel that the whole distance was too much for us. Luckily we found that there was a small village, Inosiarivo, not far off; and when we came near the ferry I stopped, feeling rather done, Batchelor promising to send the lakana for me. So we arrived very thankful for a resting-place, rough though it was. Got a good night's rest; and at sunrise found that Rabongolahy had sent men to meet us.

Four bearers carried me in to Isofinerana, where we were presently visited by the governor and other officers. They asked us about prayers, and we said that we would wait till they sent for us. They were so long that it was evident they were finishing their service first; so when they came, we proposed to come in the afternoon, and sat down presently to our luncheon, which we had just finished when Rabongolahy and suite appeared with *their* sakafo, which we had to eat with them. Then commenced a kabary. We spoke very plainly to them, and then went to prayers. Batchelor preached, and we left them to talk the matter over. Presently Samuel, a lad baptized by Dr. Percival, came to say that the governor was coming to visit us, which he did, bringing a magnificent bunch of bananas as a present from his child, and a goose and some fowls also. They had heard that we had no coffee, and they brought us a bowl full. Then we had kabary, and taught them some hymns, and heard some Malagasy hymns, which were full of natural harmony—baritone notes good, but the treble very nasal. At last they retired, and so did we. No mosquitoes, and a good night (*D.G.*) on a native bedstead.

Monday, Aug. 2nd.—A wet day. The drum seemed to beat continually, and a messenger came to announce a visit from the governor, who came with more presents, and sent for some ink for me with which I wrote letters. Then the Fiangorana came for a long kabary,

which was apparently very satisfactory. Dinner ; a long walk by the sea-shore, in which we came upon a slip of land which enabled us to examine the various stones. I found what was pronounced to be a very good specimen of copper ore, and various other curious stones. When we got back, the governor appeared on the scene again ! Supper ; chat ; bed at nine.

Tuesday.—Up at 7 ; breakfast. Did some Malagasy with Batchelor. The commander and the church in full array ; they said that they wished to join us. We promised to send them, if possible, David John so soon as he had been ordained. I gathered in the course of our kabary that the other churches of Rabongolahy's district would probably follow, and this showed me that the true centre of a district is the fort, the commander exercising all but the power of death among the people. This district of Ivongho, of which Iso-anerana is the centre, stretches from Manomfa in the north to Manankatafo, and from Antsirika to Autenambé. After this important interview we had our mid-day meal, which we had barely finished when they came to sing, and kept us till 4.30 ; after which we got a short walk to the river Marimbona, which is very fine, quite half a mile broad, and the banks beautiful ; back to supper and bed ; a good night.

Wednesday.—Up at 7. They were with us again before we had dressed. Then came all the church to offer us a bullock and a sack of rice. We begged them to kill the bullock and distribute it among the poor. We went to inspect the animal, which was very pretty, and in fair condition. Then Randriantzeno came for a theological discussion as to whether the Epistle to the Hebrews had been written by St. Paul or no. Then the commander arrived again with more presents, and to say that he had a house in which the catechist might dwell.

I went to the river and got a sketch. Back to Sakafo, after which a singing class, led by a native fiddler, the strings of whose fiddle were made of twisted grass. Rested till 4.30, then prepared for the feast. Presently we heard the band approaching, two drums and a fiddle, and a number of children. We were taken possession of by two special messengers, and marched off to the governor's house, where we were received with due honour by the commander and the Mananboninahitra. We sat down (twenty-four) to a well-spread table. There were three ladies present. The Hovahs all sat "above the salt," the Betsimisarakas occupying the lower part of the table. The pro-

ceedings opened with a great deal of palaver, and we drank the health of our queen and their queen, and ourselves, before we tasted a morsel; then, after we had eaten, Batchelor proposed the health of the commander (a governor), and thanking them all for their great kindness. When dinner was over we had coffee, and hymn-singing. The Malagasy (proper) hymns are very peculiar, very dramatic, with the usual tendency of rude music to the fugue. We got up to go, but first there must be one grand final toast—our two queens combined. After this we wished good night, I presenting the kind old governor with a silk pocket handkerchief, which was the only thing I could find that would serve the purpose. We marched back with the same band and attendants. Bed at 8.30.

Thursday.—Up at 5.30. Got some breakfast. The governor true to the last, brought us wine and provisions cooked for our journey. The children formed a procession and sang us out of the town. The route lay for sometime along the sea-shore, after which it was through jungle and forest, the path very narrow and the ground very slippery. I think in two or three places it was worse than anything I had seen. Some of the trees were very fine. There were very few orchids or birds, but I saw a pair of black parrots. The forest of Analamazabra sweeps round to the coast here. The surf was very grand and the rocks most beautiful. Arrived at Manan Katapana at 11.30, where we had luncheon. The luggage-bearers were far behind, but, thanks to our kind host Rabongolahy, we were well provided. We found here sundry Hovahs, who at first seemed perplexed and hardly to know how to receive us; but presently a young man who had been in Gregory's school at the capital came in (Randrehetsa), a relation of Andriamperi, who is trading here, and who is a friend; from that moment the party thawed and took their cue, and we had presents and palaver made in due form. This is an instance of the great importance of our work at the capital, for if this man had not been there, or if instead of him there had been a strange Hovah, we should have passed as ordinary travellers, whereas, in this case we left a mark. The congregation in this place is about fifty in number, of teachable children about twenty.

Started again at 2.30, and after about an hour got to the banks of the river Manansatrona, on the opposite side of which is the town of Manansatrona. We had to wait here for an hour and a half, as there was only one lakana. The view was most lovely, but unluckily my sketch-book had gone on, so there was no hope of a sketch. Got

over at sun-down. This place is in the district of Fenoarivo, and as for some reason, [which by the way cannot be a good one,] we have no work in hand there, we were unknown here, and felt that we were merely travelling vazaha to these people, who brought us the ordinary offering of a fowl and some rice.

Friday.—Up at sunrise—off at 7.30 ; a beautiful ride along the sea-shore ; at last when we came to the banks of the Maningoury, we struck into the jungle. I think this jungle is the wildest and most beautiful that I have yet seen ; it was extremely hot when we arrived at the little village of Maningoury, which is on the top of a hill looking up the river. The view is very beautiful—like pictures that I have seen of the Scotch lakes. Got some luncheon, and started again, but there was a long delay at the ferry, and I had time to get a rough sketch.

The ride to Fenoarivo from this place was along the sea-shore. The strata were very curious particoloured sandstone, and clay of different and beautiful colours. It was much farther than I expected, and my men were a good deal tired when we arrived. We had a very kind reception from the consul, Mr. Fry. After dinner the consul, Batchelor, and I slept in the store.

The following morning, Saturday, we called on the governor, Ramisoa, Mr. Fry going with us. A long kabary with the governor, the upshot of which was that we are to preach at the Hovah church at the fort to-morrow morning. Home to breakfast at 12—very hot ; sat in doors till 4.30 ; then a walk by the sea-shore, dinner, &c.

Sunday.—I think the service was satisfactory ; we wore our robes : home to breakfast, then service in the town same as before.

The following morning started at 10, fully provisioned, arrived at Mahambo after a two hours' ride ; received visits from the catechist John, and others. The governor and suite visited us. People came continually to visit us. We found that a paper was in existence wherein was written an agreement with Mr. Holding, that the church at Mahambo should adopt our worship, but we failed to discover this document, which was ignored : after dinner a long talk with a possible catechist for Fenoarivo ; a good night (*D.G.*), and no mosquitoes.

August 10.—My 51st birthday ! The catechist came to fetch us at 7. Put on our cassocks and went to the church, where we found the governor and most of the leading people. Batchelor opened the kabary ; the governor took up the conversation, expressing great,

very great affection for us. After some more talk we retired to put on our robes. I said matins, and Batchelor baptized three children—Joel, David, and Sarah. A farewell visit from the commander, who proposes to intrust his son to my care, and promises to send him up to the capital in charge of a trusty slave.

Started for Mahavelona at 1; a beautiful afternoon—had to wait some time at a ferry, where I collected shells and coral; got to Mahavelona (or Foule Point) soon after 5. A visit from Dupré, the owner of the boat, with whom we settled. Found our old quarters very comfortable.

Wednesday, Aug. 11.—Litany, &c.; kabary with our people in the church, then on to visit David's father at the battery; proposed to establish a school there, which was jumped at; then on to the commander, where we stayed some time and had a satisfactory interview; home—did some drawing; at 3 went to the church, where Batchelor gave a catechetical confirmation lecture with good effect.

Evensong; Batchelor baptized the son of Abednego, a fine old Betsimisaraka chief. The wind howled through the wreck of a shed, which is our church, and it was very cold; home, a walk and a talk. This has been a very satisfactory day.

Thursday, August 12.—Matins and an adult baptism. Called on Zelié, the wife of a Creole, with whom we asked ourselves to dine this evening, that we might send our servants on. Found the man in bed with a sore leg, but were most kindly received. Zelié, when eight years old, was a child in our school, having been baptized by Holding. She married a French Creole. He afterwards died, and Zelié married recently her present husband; he is very black, and she, being half French, very light. Got home; a wet afternoon; Joel came,—we had a long talk with him and promised him a belt. Joel, David and Daniel are to look after villages in the interior; promised to try and get Daniel off Fenompoana; if these three men pull together and work, this place ought to do well. Went to the church; it was blowing half a gale of wind from the S.W., and was very cold and wretched. The poor natives seemed to have no life left in them; poor old Abednego, who was to have been confirmed, was made so ill by the wind in the morning that he could not come out again.

Litany; confirmation, twelve candidates; a very nice service. Then we returned and waited for a summons to dinner which soon came. We were most warmly received. Dinner was served in the bedroom; it was a native dinner, but very good, especially the salad. It was

a scene not to be forgotten. They loaded us with presents ; wished good-bye and got back to bed.

Friday.—Up at cock-crow. A most miserable morning of wind and rain. Got our breakfast chiefly of raw eggs. Started at 5.50. The rain never ceased. Got to Ifontsy at 10.45 (luncheon). On again at 12.30. The route lay the whole way along the sea-shore ; at last we got to Vohibontra, where we had to wait for a lakana. The route to Panalana lay again along the sea-shore, and we had some terrific squalls of wind and rain. It was fortunate for me that I took my Scotch plaid, which kept me tolerably dry and prevented my being chilled. Found Mrs. Kestell-Cornish and Crotty, D. Johns, Samuel, and Rafara, awaiting us with tea, &c.—most welcome refreshment to body and mind. Started again, and after an hour got into the Mission House, not at all over done, but very thankful to be at home again safe and sound. After this journey I feel that I am qualified for any travelling in Madagascar.

There is no doubt in my mind that if we had sufficient strength to occupy the coast, the people would give us their hearts. There is a stream of Hovah dealers perpetually flowing to and from the capital, and these men bring with them, if they are religious at all, the form of worship to which they have been accustomed, and it is plain that if we are not there, or have an inefficient catechist, the people must receive their bias from this influence. We have now at the capital a school of 150 boys, who will very speedily form a part of this circulating stream.

We have now a long, uphill struggle, but one that is very far from being hopeless, before us. We have accomplished even more than we could have hoped to have done in our first year, and have made our influence felt ; but it is useless to conceal the fact that the people cannot hear unless they have a preacher, and that the preacher cannot come unless he is sent. We are doing our best, but responsibility for success or failure rests with the Church at home.

Letters recently received from the Bishop give an account of the continuation of his work on the coast up to September 20th, the date of the mail leaving. He had had an attack of fever, which he had successfully thrown off, and was again at work, and about to start to the southward for a fortnight's visit to Mr. Little's group of stations in and around Andevoranto. He also hoped to reach the towns of Vatomandry, to which he had been invited, and Mahanouro,

which lie still further south. The ordination of David John on September 19th gave a second native clergyman to the Mission staff. He has been a faithful catechist for ten years, and the Bishop is able with confidence to send him to Fenoarivo to open up fresh ground. He stands very high in the estimation of his fellow-countrymen, to whom his ordination was a subject of sincere congratulation. On September 5th seventy-eight persons were confirmed at Mahasoia, and seventeen on the 16th at Ivondrona.



MR. GREENSTOCK'S NOTES OF TRAVEL.

NATAL COAST : DURBAN : MARITZBURG.

By the Rev. W. Greenstock.

AMONG the lands "where every prospect pleases" must be reckoned the coast of Natal. Beautiful is the view from the outer anchorage of the port of Durban—the noble bluff with its lighthouse, the wooded hills and dales, the pleasant houses dotted about the Berea, the plantations along the shore! At high water we cross the bar and our vessel takes up her station in the bay close by where the bluff dips its steep side into the water. The cargo-boats come round our steamer, and in them light-hearted fine limbed Zulus, who dance with strange gestures and sounds before the amused passengers and then sit down and munch biscuits. We go ashore in a small boat loaded almost to the water's edge with passengers and piled-up luggage. There is a slight rain but no wind to bring us into peril. My friend Baines handles the oar in true sailor-fashion, for which act of kindness the boatman lets us off with a trifling fare. The Bay of Natal is surpassing in beauty when the tide fills all the creeks and almost washes the houses on the shore. Then its islands appear to best advantage and the eye delights in a sight so fair. But with the retreating wave mudbanks are developed with an odour anything but pleasant. Once the Umgeni river entered the bay by a lengthened course, kept off from the sea by the line of sandhills ending in "the Point," but chafing at the barrier it broke through it in its haste to reach the ocean. Mr. Baines was of opinion that it should be diverted into its ancient bed, for thus it would deepen the waters of the bay. We pass from the Point to Durban, a distance of two miles, by a

line of rail, the first that was laid in Southern Africa. The principal street of Durban, West street, is hardened, but in Smith street, where we take up our abode, we wade through sand, and it is with difficulty our luggage is got thither on hand-carts drawn by a number of natives. Being only twenty-two feet above the level of the sea we find the air close and depressing; perspiration bursts from every pore, and we experience melting moments. In winter, they say, the climate of Durban is cool and pleasant, and some who have lived in it many years praise the climate generally for its healthiness, but theirs must have been a vegetable life one would think. It is to be observed that most of those who can afford it escape from the town and lodge on the Berea in villas replete (judging from one I visited) with English comforts and with a view of land and sea before them seldom surpassed.

The road from Durban to the Berea is a lively scene towards evening, when the merchants and others are returning from their offices. On the side of the hill there are botanic gardens not remarkable for flowers, but full of rare and curious trees from various lands. There is a continuation of the railway for about five miles from Durban to the Umgeni bridge, crossing which you enter Victoria County among low hills covered with sugar plantations. Here also is grown coffee and at one place, Mr. Jackson's, overlooking the Indian Ocean and a glorious landscape, we saw the cultivation of tea. Formerly a good many planters not only grew sugar, but introduced machinery for its manufacture and burnt their fingers. Now they have learnt to divide the labour. A disease in the coffee plant has rendered its cultivation less popular of late. There is a mill for the manufacture close to the Umgeni bridge. Mr. Jackson's tea is a herbaceous growth. The young roots are picked and prepared by natives in a bamboo hut, at one end of which is a furnace with iron pots let into it. The leaves are rolled on a table and squeezed into balls so as to get out as much juice as possible; these are then unrolled and dried in the pots over the furnace. They undergo another drying on a hot iron plate and after a month a third and final one. This tea has been tried in London and pronounced too genuine for the English taste. Pine-apples are cultivated at all the plantations, and bananas abound. The bamboo grows luxuriantly and is a graceful feature in the landscape as well as of great use for a variety of purposes.

It would be impossible to overstate the capabilities of the coast-

districts of Natal, had the planters a command of labour. With 350,000 Kafirs in Natal the colony is obliged to import coolies from India. These coolies swarm everywhere about Durban. In their villages you invariably see a flag, which is sometimes a mere rag, flying. The children are prepossessing, but the men wear an unpleasant scowl and the women soon become positively frightful. Horrible vices are said to be common among them. But the coolie immigrants are now of a better class than at first when they were the sweepings of the Indian seaports. But why do not the Kafirs work? Everyone who knew the colony in its infancy speaks in the highest praise of the natives as they were found by the English for docility, honesty, and industry. Now they are insubordinate, thieving, and lazy. The settlers cannot speak of the present state of things calmly. It is indeed enough to drive them wild to see thousands of idle people around them, and yet that they should be obliged to send to Asia for labourers at a vast expense. They lay the blame on the policy of the Government towards the natives. When the English took Natal they found a very small native remnant that might have been easily moulded, and the refugees who have from time to time come in would have been only too glad to have accepted any terms. The possession of land might have been made the reward of individual effort, but with mistaken kindness tribal titles were issued, whereby large tracts of some of the best land in the colony were put under the power of chiefs whose influence is generally against civilization and Christianity. The colonists also denounce the encouragement of polygamy. A Kafir with a number of wives is virtually a slave-master. What need has he to work? He can bask in the sun while they go and cultivate the rich soil of his fields. He is indeed taxed by the Government, but only at the rate of seven shillings a hut per annum. He can partly evade this by overcrowding, but the produce of a single fowl is sufficient to meet the demand. At some kraals a hen is pointed out as Shepstone's, because she lays enough eggs to pay the hut tax. There is a law against selling or giving intoxicating drinks to natives, but it is constantly evaded, and in the neighbourhood of sugar works they get rum and a horrible spirit made from treacle. Sad it is to say it, but there is reason to fear that the contact of the Kafirs in Natal with Europeans has been a curse rather than a blessing.

(To be continued).

MISSIONARY WANDERINGS IN NEWFOUNDLAND.

THE first part of the Diary of the Rev. F. R. Murray, Rural Dean of Notre Dame Bay, was published under the above heading in the November number of the *Mission Field*. Want of space makes it impossible to insert, as had been intended, the second part of the Journal which concludes with these words :—" May God water the seed sown, that fruit may come forth to His glory, and to the good of his sheep, scattered about in these districts, who generally need more shepherds, as well as schools for their children. The desire for instruction is great ; the call is earnest. The services which we held were well attended, and earnest entreaties poured in on all sides to 'Come again soon, Sir, it has been so comforting.'"



ENDOWMENT OF THE NATIVE CHURCH IN MADRAS.

ALL who watch the progress made by the Native Church in Madras towards independent and vigorous life will learn with pleasure that, stimulated by the Society's aid, the Native Christians are contributing liberally towards placing their Pastorate upon an independent and permanent basis. The Rev. Dr. Strachan wrote, on June 29th, that twenty thousand rupees had been invested on behalf of the Native Pastorate Endowment Funds.

In the year 1865 the S. P. G. offered to contribute up to the amount of a thousand pounds towards endowments, provided the sum given was met by like amounts from funds at the disposal of the Madras Diocesan Committee, and that one half of the total amount should in each case be derived from the contributions of the native Christians. This has been done, and the sums invested for the several districts are as follows :--Nazareth, Rs. 9500 ; Poreyar, 3000 ; Edeyengoody, 2500 ; Tanjore, 2500 ; Puthiamputhur, 2500. The districts of Nangoor, Combaconum, and Bangalore have also in hand sums amounting in all to about twelve hundred rupees, which are as yet too small to be invested. Thus it will be seen that a grant of £500 from the S. P. G., met by a like grant from the Madras Diocesan S. P. G. Committee, has already elicited contributions from the native Christians to the amount of more than one thousand pounds. In estimating the value of this help it is to be remembered that these native Christians contribute liberally towards the maintenance of their native pastors, their church fabrics, and their schools, though they are, for the most part, very poor.



RAMNAD CHURCH.

WE hope that an adequate response will be made to this appeal received from a hard-working English Missionary in South India, who still labours single-handed amidst an enormous heathen population. The Rev. W. Billing writes as follows:—

“The church in Ramnad which was erected in the time of Swartz, was in 1861 removed, a friend of the Rev. T. H. Suter having proposed to erect another on the same site to the memory of his deceased wife. The walls of the new church had been raised only a few feet when Mr. Suter being removed by death, and his friend under peculiarly painful circumstances being unable to carry out his promise, the Christians in Ramnad found themselves deprived of the old church endeared to them by many happy associations and without the means of completing the new one.

“In 1873, the building having been left untouched for twelve years, the Missionary, though shrinking from such a task, not only on account of the large sum required, but also on account of the many other anxieties connected with the Mission work on which he was then newly entering, could not but yield to the earnest entreaties of his congregation to do all in his power to provide them with a suitable place for Divine Worship, and to remove from the cause of Christianity the long standing disgrace of an unfinished church. The eagerness on the part of the congregation to see the work carried on was proved by their liberal contributions; and the Diocesan Committee, knowing well the peculiar circumstances of the case, made an unusually large grant, which, with contributions received from friends in England and India, leaves only the small sum of 50*l.* to be collected in order that the work which has been steadily advancing, as money was placed at our disposal, may now be completed.

“It is hoped that this appeal will lead fifty friends of Missions, though unknown to the Missionary, to collect or subscribe 1*l.* each, and to forward it to the Rev. W. T. Bullock, 19, Delahay Street, S.W.”



MISSIONARIES FROM THE UNIVERSITIES

OUR readers are aware that the Society has offered for competition at Oxford and Cambridge two Exhibitions of 80*l.* to Students who shall be approved as candidates for Missionary work in India and the East. The proposal appears to be welcome, and we hope to be enabled next month to announce the names of the Exhibitioners.

There is, undoubtedly, ample room in India at present for the employment of talent of all kinds. But a few devoted Missionaries

trained at the Universities are specially needed at such places as Delhi, and the neighbourhood of Calcutta. The *Guardian* records that "On Friday, October 22 :—

"The Rev. W. T. Bullock, Secretary of the Society for the Propagation of the Gospel, attended a meeting at the rooms of the Missionary Association of Graduates, 138, High-street, for the purpose of putting before members of the University interested in Mission work the great and pressing want of men which the Committee of the Society for the Propagation of the Gospel experiences in endeavouring to extend its Missionary operations, especially in India. Mr. Bullock read, in illustration of the grievous need for more workers in this field, letters from Missionaries in the Madras and Bombay dioceses, and dwelt upon the greatness of the field which now lies before the Church of England in our Indian Empire, and the urgent need for men of education and ability, such as the Universities might supply, to come forward and devote themselves to the work of Christianising India."

In one letter, which elicited many expressions of sympathy from the meeting, the writer, an unmarried Missionary, asked for "a man of strength of character and zeal from one of the Universities, who would sympathize with me in my work, and help me by his counsels, old enough to remain at head-quarters while I could itinerate; and if we could live together as bachelors, the gain would be considerable. The want of one to whom I could open my mind is calculated to affect my work as well as my own spiritual life. I do not think the Church at home has yet realized that unless she is prepared to exercise self-denial on a very large scale, India cannot be won for CHRIST. And yet I am sure that conquest would be the best answer to the sceptic; and the effort to achieve it the best means of checking the deadening effects of scepticism as it works its way into the hearts of those who are still true to CHRIST."



ST. AUGUSTINE'S COLLEGE, CANTERBURY.

THE simple notices of Legacies, which appear from time to time in small type in the *Mission Field*, are expressions of many a life of faith and labour of love for the extension of the Redeemer's kingdom which have preceded them. The Great Day will reveal what the right hand has done without the knowledge of the left. But in some cases the light has so shone before men that they have seen the good works, and have glorified our heavenly Father. Such, we may say, was remarkably the case with one of

the recently deceased benefactors to the Society, the Rev. Canon Gilbert, of Grantham, Lincolnshire, who bequeathed to it by his will the large sum of 1,500*l.* For this was but the last act of a long life devoted to the cause of the Missions of the Church. In the year 1827 he was the chief agent in the establishment of a Branch Association of the S.P.G. at Grantham, and from that time to the very day of his death, he acted as Treasurer and Corresponding Member for Lincoln Diocese with unflagging zeal and watchfulness over the Missionary spirit of every parish within his large range. In these characteristics, as well as in the success which rewarded them, he was a pattern and encouragement to all.

With true appreciation, however, of the needs of the Mission field, Canon Gilbert perceived that great as was the importance of collecting funds, still greater was that of providing men. Hence he kept his eye constantly open for such young men as appeared to him likely, with God's blessing, to prove useful Missionaries. And knowing the value of a sound training, knowing, too, by much personal experience, the value of the Missionary College at Canterbury (his birthplace) for giving it, he invariably urged all candidates who came under his notice, to avail themselves of it. And by his will, he made noble provision for the maintenance of three students for ever in succession in the College, by leaving to it a munificent bequest of 4,000*l.* From a circular recently issued by the Warden, we learn that appointments are now to be made "of men, such as Canon Gilbert was himself, of genuine piety and sound judgment, sincere and intelligent in their attachment to the Church of England, simple in their personal tastes and habits, and fired with Missionary zeal."

The College itself, we are glad to learn, has also benefited by this good man's disposition of the careful savings of his life, in the bequest of his library and effects, as well as of some residue.

In answer to our inquiries, the Warden sends us word that the Huxtable Medical Grant for 1874 was entirely and most beneficially spent upon two of the students who have now gone—one to Madras, and the other to Zululand, and that a portion of the grant for 1875 has been employed at St. Thomas's Hospital, on another who is now with the Rev. J. B. Good in British Columbia.

The departures from the College to foreign parts this year have been fewer than usual; but, on the other hand, the entries have been increasingly numerous. Ten Probationers we reported last year were

Candidates for Matriculation. This term there are fifteen. And we will repeat the words of hope, which have received so large a share of fulfilment: "We should be thankful to learn that the Day of Intercession had doubled them for the next occasion." Indeed, the Warden informs us that the applications for admission in January next are already in excess of the present accommodation in the College. The Oriental Fellowship is bearing fruit in the large number of those who have offered themselves for India. But this department, like all other measures now at work for the evangelization of that vast country, will never attain its proper proportions till the accomplishment of that sadly-delayed and much-needed development, the adequate increase of the Indian Episcopate.



MISSION HOUSE AT WARMINSTER.

IT is encouraging to learn that the Mission House of St. Boniface at Warminster, like St. Augustine's College, makes steady progress, showing in the first half of this year twenty-three, in the second half twenty-four students and probationers, a number greater than has hitherto been attained. It is also an interesting fact, though not to be taken for more than it is worth, that eight of this number are sons of clergy. By Christmas, if it please God, seven will have gone on during the year to St. Augustine's, where there are at present fourteen Warminster students; while thirty-five former *alumni* are already at work in various parts of the world.

Immediate proofs of the importance of this previous training may be seen in the share of honours which are won by former pupils at Canterbury; ulterior results must be left for the Great Day to make manifest. It will suffice to say that the course is strictly in harmony with that larger and older seminary to which most of the pupils go on, as it were, to their University, being not exclusively theological, but on a liberal basis, which includes the Latin and Greek classics, and English composition, in addition to more special subjects, such as Holy Scripture, Church History and Dogmatic Theology. Great attention is also given to the manual arts, among which at the present moment printing is prosecuted with peculiar energy and fair success.

And where, it may be asked, does the money come from to support

so large an establishment in these days of dear living? We can only answer that it comes, and will come, from above. But there is a heavy adverse balance, with which the Mission House has to struggle year after year: this is a constant cause of anxiety, and weakens the energy of those whose whole mind ought to be free for studying and developing the very varied intellectual and spiritual material committed to them.

Every student pays, or has paid for him, 40*l.* per annum for his maintenance; with the most rigid economy it is impossible to make this suffice for all the expenses of the institution, and a wide gap is left to be bridged over by private donations and offertories. Any occasional expense, such as extensive repairs, makes the disproportion still greater. There remains also the chief portion of a mortgage on the house to be paid off, to the amount of 700*l.* And, lastly, more teaching power is needed.

We must not omit to observe that the sifting process which is a necessary preliminary of admission to such an institution, shows that there is a large and increasing number of men unfit for the duties of an average Missionary clergyman, and yet able and willing in various capacities to assist in the work of evangelization. What is to be done with them? Where can they get a training specially adapted to their needs, and who will take them when they are trained? No successful Missionary system since Christianity began has worked solely by means of clergy; and yet, as a genuine fact, provision for any other element is absolutely wanting in ours.¹ In other words a man who cannot be brought up to the minimum of qualifications which should be required in a candidate for the ministry, abroad as well as at home, does not, unless by an exceptional piece of fortune, such as falling in the way of a Missionary Bishop just as he is making up a little band to take back with him across the seas, find his way into the vineyard in which he believes himself called to labour. However, deplorable though this state of things may be, it is nothing to the shortsighted and suicidal policy of sending to the highest and most difficult of works men whom no Home Bishop would under any circumstances ordain. This is the great danger and temptation of Missionary seminaries, and one to which we earnestly hope those of our land will rise superior.

(1) The Native Catechists, who, in large numbers, labour in the Missions of the Society to the heathen, receive, for the most part, their preparatory training in their own country.—ED.
Mission Field.



ARRIVAL AND DEPARTURE.

The Rev. S. Endle, Missionary at Tezapore, in Assam, has arrived in England, and the Rev. S. M. Samuelson, Missionary in Zululand, has sailed for Capetown.



REPORTS RECEIVED.

Reports have been received from the Rev. W. S. Vial of the Diocese of *Quebec*; J. Hill, T. E. Sanders, and E. Sofitley of *Huron*; H. Petley of *Newfoundland*; H. R. Semper of *Antigua*; W. A. Illing and T. B. Jenkinson of *Maritzburg*; J. Gordon of *St. John's, Pondoland*; W. Drew of *Calcutta*; J. Diago, A. Gadney, and C. Gilder of *Bombay*; and C. G. Curtis, Missionary at *Constantinople*.



MONTHLY MEETING.

THE Monthly Meeting was held at 19, Delahay Street, on Friday, November 19, at 2 p.m., Bishop Piers Claughton in the Chair. There were also present—Rev. B. Belcher, A. Blomfield, B. Compton, G. Frere, Esq., Rev. J. W. Festing, F. H. Johnson, H. T. Hill, H. V. Le Bas, C. R. C. Petley, Esq., Rev. C. H. Rice, Gen. Tremeneheere, C.B., Gen. Turner, Rev. R. T. West, *Members of the Standing Committee*; and the Rev. J. W. Alington, S. Arnott, H. Bigsby, Esq., Rev. W. Blunt, H. J. Bodily, J. Boodle, Esq., Rev. R. G. Boodle, H. V. Borradaile, F. W. A. Bowyer, C. Bull, W. Calvert, C. H. Campion, F. J. Candy, Esq., Rev. H. B. W. Churton, H. Collin, Esq., Rev. J. Collin, A. C. Copeman, T. Darling, Dr. Deane, H. J. De Salis, J. D. Dyke, E. J. A. Fitzroy, J. A. Foote, R. L. Giveen, C. D. Goldie, O. Gordon, J. Hawes, D. Long, Prebendary Long, E. H. Mac Lachlan, H. Mather, F. S. May, Julian Moreton, W. Panckridge, J. Pulman, Esq., Rev. J. Scarth, S. Smith, J. C. Wharton, A. Wilson, C. Wyatt-Smith, and Cyril H. E. Wyche.

1. Read Minutes of last Meeting.
2. The Treasurers presented the following Statement of the Society's Income to the end of October :—

Society's Income for 1875.

A.—*Monthly Abstract of RECEIPTS AND PAYMENTS.*

I.—GENERAL FUND, at the disposal of the Society. II.—APPROPRIATED FUNDS, administered by the Society. III.—SPECIAL FUNDS, not administered by the Society, but transmitted direct to the persons named by the Donors.

January—Oct., 1875.	I. Subscriptions, Donations, and Collections.	2. Legacies.	3. Dividends, Rents, &c.	Total RECEIPTS.	Total PAYMENTS.
	£	£	£	£	£
I.—GENERAL	23,636	7,134	4,034	34,804	64,614
II.—APPROPRIATED . .	2,986	—	4,208	7,194	7,575
III.—SPECIAL	14,121	—	1,426	15,547	19,014
TOTALS . .	40,743	7,134	9,668	57,545	91,203

B.—Comparative Amount of RECEIPTS at the end of October in
five consecutive years.

I.—GENERAL.	1871.	1872.	1873.	1874.	1875.
1. Subscriptions, &c. . . .	£21,149	£22,623	£22,018	£22,248	£23,636
2. Legacies	6,596	6,991	6,800	12,520	7,134
3. Dividends	2,909	2,990	3,132	3,867	4,034
	30,654	32,604	31,950	38,635	34,804
II.—APPROPRIATED	6,364	11,477	6,112	7,950	7,194
III.—SPECIAL	7,866	7,745	7,714	23,078	15,547
TOTALS	£44,884	£51,826	£45,776	£69,663	£57,545

3. The Secretary reported on behalf of the Standing Committee, that they had considered the question of the Society's Publications ; that they had recommended certain alterations which, it was hoped, might make them more attractive. Resolved, that the report be accepted, and that the Standing Committee be requested to carry it into effect.

4. The Standing Committee presented certain recommendations in reference to the Society's Estates in Barbados, and it was resolved :—

“(1) To continue the practice of letting the estate on lease, and not undertake the risk of cultivating it through the instrumentality of a local attorney or manager.

“(2) That an attorney be appointed to watch over the whole property of the Society, including estates and buildings in the Island, and to report from time to time direct to the Society.

“(3) That George Sealey, Esq., The Guinea, Barbados, be appointed the Society's attorney for such purposes, and for settling with the outgoing tenant, Mr. Alleyne, and for arranging the terms on which a new lease should be granted.

“(4) That Mr. Sealey be empowered to offer the estate by advertisement for competition in Barbados and in England.”

5. Resolved, that it be left to the Standing Committee to settle the details of the lease after consultation with the Society's solicitors, and to affix the Corporate Seal of the Society to the lease when prepared.

6. Resolved, that in view of the recent death of the Rev. C. Warren while oppressed with the double duties of Missionary and Chaplain—the latter of which was undertaken in infraction of Rule 29—the Missionaries in Tounghoo be required to adhere strictly to this rule and do not undertake the work of chaplains ; and that the Bishop of Calcutta be respectfully asked to co-operate with the Society in its desire to insist firmly on the general and strict enforcement of the rule.

7. The Secretary gave notice that at the next meeting it would be proposed, on the recommendation of the Standing Committee, to invite Lord Coleridge to become a Vice-President of the Society.

8. Resolved—

“That Bye-laws V. and VI. stand as follows :—

“V. That other members of the Standing Committee, not exceeding twenty-four in number, shall be elected by the Society out of its incorporated members. It shall be the duty of the Standing Committee, when recommending the names of persons for such election, to frame their recommendations, so far as they shall find practicable, with a view to one-half such non-official members being qualified by personal acquaintance with some colony or dependency (or by residence in

foreign parts) to aid the Society with counsel and information concerning its foreign work.

"VI. That of such non-official members of the Standing Committee, the three who have served longest upon the Committee, and of the remainder the three who, having been members of the Committee for one complete year previous to the Monthly Meeting in November, have, during that period, attended the fewest meetings of the Board, and of the Standing Committee and Sub-Committees thereof, or of any Special Committee, shall retire at the Annual Meeting in February. If any doubt shall arise under this rule which member of those who have served longest shall retire, it shall be the one who has attended the fewest meetings; and if any doubt shall arise which of those who have attended the fewest meetings shall retire, it shall be the one who during the year previous to the November meeting, has served the shortest time on the Committee. Of the six retiring members three only shall be eligible to supply the vacancies caused by their retirement."

9. The Secretary read part of a letter from Rev. R. H. Codrington, Norfolk Island, Aug. 3, and laid on the table letters from Kaffraria and Japan, communicated to the Board by desire of the Standing Committee.

10. The Rev. S. Arnott moved, and it was carried:—

"That, referring to the persecutions endured by the Syrian Christians under the Patriarch of Antioch, the Archbishop of Canterbury be requested to inquire into the condition of the Syrian Christians under the same arrangements, and at the same time at which His Grace proceeds to inquire into the state of the Nestorian Christians."

11. Reference was made to a letter of his Grace the Archbishop of Canterbury published in the newspapers, and relating to Additional Indian Bishopricks. On the motion of Rev. R. T. West, the Standing Orders were suspended, and the Rev. B. Compton moved, and it was resolved:—

"That the Secretary be requested to draw the attention of the President to the exact terms of the resolution of April 16, 1875, relating to the appointment of Missionary Bishops in India, and to remind His Grace that the Society has not depended itself to the principle of Assistant or Coadjutor Bishops."

12. The Rev. T. Darling gave notice of his intention to ask at the next Meeting whether the Secretary can give any information as to the present results of the attempts of the S.P.G. to meet the Archbishop of Canterbury's proposals on behalf of the Nestorian Christians.

13. The Rev. S. Arnott gave notice of his intention to move at the Meeting:—

"That the contributions to the funds of the Society from the diocese of Melbourne amounting only to £10, the attention of the Board be called to the same."

14. All the Members proposed in July were elected into the Corporation.

15. The following were proposed for election in January:—

F. W. Hunt, Esq., 27, Upper Baker Street; Roger Leigh, Esq., Barham Court, Maidstone; Rev. James Murray, West Halton, Brigg; Colonel Anderson; Rev. V. S. Vickers, Waldershare, Whitfield, Dover; Rev. C. H. Cope, 19, Hyde Park Gate, South, W.; Rev. John Moses, Slinfold, Horsham; Rev. W. E. Deane, Bungay; Rev. W. J. Rudge, Stoven, Wangford; Rev. Joseph Woolley, East Bergholt, Colchester; Rev. W. F. Capel, Cranleigh, Guildford, and Rev. J. T. Brown, Willesden, W.



Notices have been received of the following Legacies:—

	£	s	d.
Mrs. Mary Culverwell, of Wedmore, Somerset, interest on one fourth part of £300			
Rev. William Wills, of Holcombe-Rogus, Devon	50	0	0

